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## Religio-Philosophical Journal

A. B. JONES, EDITOR, PUBLISHER AND PROPRIETOR.  
J. B. FRANCIS, ASSOCIATE EDITOR.

Office 187 and 189 South Clark Street.

RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE.  
All letters and communications should be addressed  
to A. B. JONES, 187 SOUTH CLARK STREET, CHICAGO, ILLINOIS.

CHICAGO, FEBRUARY 4, 1871.

## Religio-Philosophical Journal.

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## LOOK TO YOUR SUBSCRIPTIONS.

Upon the margin of each paper, or upon the wrapper, will be found a statement of the time to which payment has been made. For instance, if John Smith has paid to Dec. 1870, it will be mailed to Smith J.-Dec. 1870. If he has paid to Dec. 1871, it will be mailed to Smith J.-Dec. 1871. In some cases, the last two figures for the year, as 70 for 1870, or 71 for 1871.

Any remittance made to this office for the Journal, should be careful to state whether it is a renewal, or a new subscription, and furnish proper name plainly.

## A SEARCH AFTER GOD.

Is there any Work in Nature or Art that does not Point Significantly to Individualized Man as its Author?

NUMBER TWENTY SIX.

Notwithstanding we have pursued the investigation of the subject for six months, there are vast fields yet before us, and the truths therein contained beckon us forward to examine them and unfold their nature to the world. As we advance in our search, new and grander scenes are disclosed to our already enraptured vision, and we are seemingly lost amid the grandeur of the universe. As we listen to the movements of the ponderous wheels of creation, hear the music thereof and the notes of joy that spring from the hearts of those who have progressed to the higher spheres, we feel a degree of ecstasy, for we are partially *en rapport* with them. Yes, the ponderous wheels of creation, that move in obedience to forces under the exclusive control of individualized intelligences, we gaze on with unfeigned emotions of delight. Venus, Earth, Mars, Jupiter, Saturn, or the more distant planets that dot the fair surface of the heavens, are only so many wheels, turning round and round with automatic regularity, year after year.

But it is not our purpose in this article to explain how planets, worlds, and systems of worlds are brought into existence, but to pave the way for grander and more important truths on other questions.

The earth is a mechanical structure, and the arrangements thereof are admirably adapted for the habitation of man. Its surface, beautifully diversified with grove and water scenery; its rivers, mountains, valleys, lakes, and climate, admirably adapted it for the home of man. He finds himself here moving along in the grand train of life, from the cradle to the grave. His mind is colossal; his ideas comprehensive and grand! He understands the movements of the planets as easily as he can the mechanical structure of the watch. He does not confine himself to earth, in his investigations. Filled with the spirit of adventure, he traces out the paths of comets, follows them in their eccentric wanderings far beyond the ken of mortal vision, and tells the path they will follow for thousands of years. He holds communion with the stars, converses with the planets, rambles among the nebulae of space, quaffs deep inspiration from the "milky way," and while walking here, never for a moment, considers that there are any mysteries in creation that he can not finally solve.

What can not man do? The heavens are no longer a sealed book to him, and while he gazes with unfeigned admiration at the pulsating, moving worlds in the regions of space, he wonders when he can travel there among those glittering gems, to observe their physical structure, as he does that of the earth.

Here man is confined to the earth. His physical body confines him to it. His mission is here so long as his physical organization endures. Well, what don't man do? Did he not make the telegraph, so beautifully arranged that he can hold converse with his brother in other countries? Is it not equally as wonderful in its arrangements and design as the flower? Why, Nature, as represented on earth, sinks into insignificance by the side of the achievements of man in the higher spheres. His operations here show the power of a creative mind, yet they are nothing as compared with its revelations in the spirit world.

Look at the balloon, at the majestic steamer, at the long train of cars,

at the ingenious machinery that spins, weaves, sews, and moves in obedience to the wishes of man! He is grand in his adventures and undertakings. He falters not in his spirit of investigation. He hesitates not in his effort to understand all things. It is true that amidst the colossal grandeur of creation, he is a mere speck in existence, yet he has almost unlimited power.

On this earth man's works and operations are very diversified. He digs canals, constructs artificial rivers, levels mountains, fills up valleys, traverses the ocean from place to place, indeed, there seems to be no limit to his power. What work can't he do? Did Nature ever make a watch, construct an engine or a magnetic telegraph? We never heard of Nature doing anything of the kind. We never heard of God making any intricate piece of machinery, or elaborating any work of art. What did God ever do? That which you cannot see man doing, ignorance says, *God does it!* Well, let ignorance have its say. We will reason, and by reasoning, approximate to the truth. Man can not create anything. He operates from that which always existed in some of the multitudinous conditions of matter. God, if he exists, and possesses intelligence, could do no more.

Point me, please, to anything in Nature, that was made by God. Why, he made this world, and launched it in the regions of space! He made all those fair orbs that deck the firmament! He made all the worlds and systems of worlds of space! How do you know it? Genesis account of creation is a myth, a fabrication of Moses' brain.

On all sides we see evidence of the wonderful skill of man. No difficulty discourages him! He shrinks from no danger, is appalled at no undertaking. All improvements on earth point significantly to him! There is no work that he is not connected with.

While the earth floats in the regions of space, moves with almost inconceivable rapidity, man accompanies it, improving its surface, acquiring knowledge, and inventing intricate machines to aid him in his glorious career. He does not falter in his onward course. He holds converse with the planets, sees the paths of comets, and reveals many truths connected with the grandeur of the heavens. All the works of earth point significantly to man.

None would be so exceedingly foolish as to make the declaration that God made any of the works of art that have added so much to the happiness and welfare of man. You could easily convince a Congo Negro, or a wild Comanche Indian, that God made Crosby's Opera House, of this city, but when they had progressed in knowledge sufficiently, they would find that man himself was the God who constructed it. Nineteenth of the children of earth today stand in the same relation to this earth that the Congo Negro or Indian did to Crosby's Opera House, but when they have progressed sufficiently, they will find an individualized man connected therewith, and that he made it, launched it into the regions of space, and prepared it for a home for us!

In ancient times all phenomena in Nature were attributed to God; to an Omnipotent, All-wise Being; but as the people advanced in knowledge, behind what was considered the action of God, individualized beings, spirits, were found as the producing agents. The people then were sincere in their belief, just as sincere as those now are who declare that an Infinite God made the earth. Man improves the surface of the earth, which is a mere speck in the fields of space. He is just as much, however, in space now as he ever will be, but is confined to the earth, and there must remain for a little period. He can speculate as to the existence of worlds, and think that God created them, but he is very much mistaken. Man is behind all the works of creation—individualized man is there as the moving cause.

On this earth, the sphere of man's action is very limited. It is true he builds palatial residences, constructs railroads and intricate machines, but his sphere of action is confined entirely to the earth. Now, an Infinite Being, filling all space, could not act—from the very nature of things is powerless, as we have heretofore proved. An Infinite God could not build this earth, could not form the planets and systems of worlds in space. You may say that he only works within himself! Bah! Can man, made in "the image of God," do a thing within the limit of his own organization? Just give him the space of his own organization to operate in, and what results would he accomplish? Now God, if he fills all space, stands in just the same relations to the whole universe, that a man caged in a box just his own size, would to it. Man could not move, neither could God, for they stand in the same relations to each other. The very idea of his filling all space precludes the possibility of his acting. Now, in order for man to improve the surface of the earth, he must necessarily have a larger space than his own body to move in. If there is a God that acts, he can not be infinite, can not fill all space. Now, do we declare that man made the earth—that individualized man conceived it, and launched it into the regions of space? Most assuredly we do. No Infinite God could have made it. That which conceives, must have space to act in, or its conceptions would be powerless! You make man a God, some may say. Not by any means. You place man behind a few words, just as far as your comprehension will let you. *We place him behind all works, or the originator thereof.*

Bah! there is no God, you may say. We have not yet found him. We know that man is connected with all the works of science and art, then why not with Nature? But you may say that Nature seems to be automatic in action! So is the engine as long as man complies with certain regulations. Rules in Nature are just as essential as in the arts and sciences! Matter possesses certain inherent laws, and man acts in obedience to them. The rose unfolds

because the bulb is placed in soil adapted to such unfoldment. The stem that proceeds from water does not resemble an apple any more than the rose does the bud of earth.

If you could see the forces at work that built up the gigantic tree, they would not appear more complex than that which moves the little hammer on the telegraph. There is force in water, and it is applied in the steam engine. There is force in matter, and it raises a hundred tons into the air, and it assumes the form of a tree. It is just as easy for the higher spiritual intelligences to so combine matter that it will produce the rose, as it is for the mechanist to so combine it that it produces an engine or a watch. Nature's laws are not all powerful; if they were, how could man control them? The result that flows from the action of individualized intelligences, is wonderful in the extreme. But whence is the origin of man, if no intelligent God? We are not treating on that question now. We are searching for God. By and by we will take up that subject.

Oh, man, how grand his vision. Worlds shall bow to his nod, and matter obey his behest. In the fields of space, watching the formation of worlds and systems of worlds, and mapping out the pathway of different planets, he will indeed resemble a God; and while he listens to the music of the spheres, and gazes at the works beneath him, there are still grander fields for him to explore! With an eye undimmed, and vision clear, he sees only man, individualized man connected with all the works of creation! Though he has attained a high round on progression's ladder, he has never seen God; and while he plans the formation of worlds, the idea still lingers within his mind, that somewhere above him is a God!

TO BE CONTINUED.

Mrs. Maud Lord, The Medium and Mother.

It gives us pleasure to announce to our readers, that that most excellent medium, Mrs. Maud Lord, has become the mother of a beautiful little daughter, and that she will in a few weeks again be able to appear before the public in Chicago as a medium for spirit manifestations.

Her husband, in a letter to us announcing the fact above stated, speaks in appreciative terms of the aid rendered by the band of ministering spirits, who attended upon her at the trying hour of parturition.

It is a fact well known to Mr. Lord's friends, that her guardian spirits are always, in the hours of sickness, able to materialize themselves sufficiently to talk to her, and minister to her material wants as though they were yet on the physical plane of life.

Bro. Lord also speaks in the highest terms of Mrs. Dr. Hooker, a medium of rare powers, who was present on the occasion as a professional accoucheur.

## An Inquiry.

Letsville, Iowa,  
Jan. 23, 1871.

BRO. JONES—Dear Sir:—I should like you to publish the rise and progress of the cause of religion from Moses down to the present, and show how Spiritualism has been exhibiting itself all the way down to the present time, in your paper some time in the course of three or six months.

I remain your friend and well wisher,  
E. H. STEVENS.

REPLY.—If we were to begin at Moses, it would be beginning only at the evening of the ancient history of theology. Moses' system was made up from the Egyptian system, which was borrowed from the Brahmins.

Christianity was, and is, predicated entirely upon the so-called incarnate Deity of the Hindus—Christus whose miraculous conception, birth and crucifixion, is in substance the same as that of the Nazarene of Christians.

Books are now being published, showing the frauds which have in past ages been practiced upon the people to sustain the corrupt priesthood from age to age—whose systems have all (so far as is at the present time known) had their origin in Hindostan, thousands of years before the Bible chronology commenced.

We respectfully refer our correspondent to a book for sale at this office, called "The Bible in India." See book list in this paper.

## Who are They?

All Right My Brother.

SACRAMENTO, CAL., Jan. 10, 1871.  
BROTHER JONES—You ask, "Who are they?" I am one of them, dear sir, who owe for your valuable paper. I am about six months behind, but you will have to give me three months more time; then I shall have money again for my labor, and be able to pay you in advance for some time to come. I failed in my business up in Truette, and am at present starting over again at farming. It is not every one who is so kind as you, so I won't forget it.

Yours truly,  
FRED. SCHMIDT.  
REMARK.—This is the way to do it. We are perfectly willing to give you time. It is those only, who in a sneaking way, try to cheat us out of our own just dues that vex us. The honorable, poor man has our deepest sympathy, and can at any time have credit at our hands by the asking. The other class referred to, get free advertising at our hands—such as they will not rely when they see their names in print. We admire the man (comparatively speaking) who openly, boldly, demands our praise, rather than the poltroon who craves himself behind a postmaster's notice, "Refused," when he is debt to us.

## Attention Subscribers!

When you remit money for the JOURNAL, state distinctly whether it is for a new subscription, or to renew an old subscription.

## Testimonial.

Mrs. A. H. Robinson, 148 Fourth Avenue, Chicago, Ill.—Madam:—Enclosed, please find two dollars, to pay for a prescription for Mrs. Laura Higgins. Her age is seventy-five years next February. She has been ill some two years and a half with dropsy on the heart, liver complaint, dyspepsia, and rash of blood to the head—at times very weak and prostrated. We include a lock of the patient's hair. You will please forward prescription at once. Please address

A. H. HIGGINS.

LITTLE ROCK, N. Y., Dec. 19, 1870.  
P. S. The patient has of late a severe pain in her side near the heart.  
A. H. H.  
Immediately on receiving the foregoing letter, Mrs. Robinson, under spirit dictation of control, diagnosed the disease, and sent a prescription adapted to her case, and the following letter shows the result.

Mrs. A. H. Robinson—Madam:—You will please excuse us for not writing at an earlier date. Your patient has improved so fast under your treatment, that we needed it was temporary, and of short duration. We are now satisfied, at this date, that it is permanent. Please accept our heartfelt gratitude to you and your spirit guardians, for the great relief you have bestowed upon our aged mother.

Yours truly, in the faith,

A. H. HIGGINS.

THE MYSTERIES OF MEDIUMSHIP.

Deep down in the human soul, is a principle that underlies the laws of life. Faint conceptions of its existence are occasionally developed to the mind, which induce inquiry into the mysteries of mediumship.

An incident which recently came within our observation, in the presence of Mrs. A. H. Robinson, one of the most remarkable mediums of the present age, is worthy of note, and yet it is an every day occurrence with her.

She had already depicted the answers to over thirty letters from sick persons, diagnosing and prescribing, which an amanuensis had reduced to letter form, when she complained of an acute chill. Her finger nails turned purple, and she showed all the symptoms of a most severe ague chill. A letter lay upon the table before her unopened. She hastily picked it up, and opened it, took into her hand a lock of hair, which it contained, and read the letter aloud.

It contained a statement of the sick person's disease. The mystery of the medium's feelings and appearance was solved. She had, before touching the letter, taken on all the symptoms of the disease with which the sick person was afflicted.

In every case she examines, be the sick person present or any distance away, this medium feels the exact condition of the patient. As soon as she expresses the nature of the disease, and it is reduced to writing by the amanuensis, the intensity of the feeling passes away, and yet, in some cases she feels so afflicted with the sick persons disease, that hours elapse before she entirely recovers her normal condition. These facts are obvious to those who see her when under spirit control, in diagnosing and prescribing for the sick, and yet little or nothing is known of the principle involved.

Who will give light upon this wonderful subject, which spirit intercourse is daily developing in a multitude of new phases to the world? And who does not pity the poor mediums who almost "die daily" for the relief of their fellow mortals.

## We Pity Thee!

Gloucester, Mass., Jan. 6, 1871.

B. S. JONES—Dear Sir:—As H. C. Wright has passed on to a higher life, it is probable that he will not wish to read the JOURNAL any longer in Gloucester, and as we are surrounded by Spiritualists on all sides—much to our discomfort—we ask as a favor, that you will discontinue sending it to the address of H. C. Wright, care of J. M. Friend.

Yours, with respect,

ELMER H. FRIEND.

REMARK.—That nobleman—that philanthropist—the lover of his race—that generous soul, HENRY C. WRIGHT, who recently passed to his mansion in "Our Fathers house," which was prepared for him, as promised by the gentle Nazarene, received our beloved RELIGIO-PHILOSOPHICAL JOURNAL, and prized it as a weekly visitor ever welcome, as it was a free donation from us from the day it was first published, down to the last day of his mortal life; and although some one, who at the time of his death wrote: about what they saw in his room, failed to notice our good paper among other Spiritual papers taken by him, still it was there with its smiling face to attract the attention of the generous; but lo, and behold, it was considered beneath the notice of him who wrote of what he saw!

We let BRO. HENRY C. WRIGHT's name remain upon the free list for the benefit of whoever might take an interest in that which was so interesting to him, until now.

And now Elmer H. Friend, of Gloucester—the home of HENRY C. WRIGHT—has spoken. He complains that "We are surrounded with Spiritualism on all sides, much to our discomfort." Who is he that is rendered so uncomfortable by his surroundings? We pity him!

## Attention all.

How often must we remind our subscribers that they should be particular to give their P. O. address and state, when writing to this office on business?

Geo. W. Moody writes, and dates his letter from Emerson, Iowa. But by reference to our books and to the postoffice directory, we find that there is no such office in Iowa as Emerson. The name of a Iowa and the name of the postoffice, are frequently two different things; in which case, the P. O. address should be carefully given. And John Darney writes, and fails to give any address at all. You may have a way of signing your names which is very plain and legible to yourself, but when you come to write to a stranger, it is hieroglyphics to him.

## Personal and Local.

—Mr. Davenport, father of the "boys" whose physical manifestations have excited such wide spread interest, is now associated with Harry Bastian, the medium of whom we spoke last week, and will travel with him, holding seances. Mr. Davenport is a gentleman of well known honor and integrity, and Harry Bastian—no truer man walks. He is a medium whose moral character is above reproach, and who will win friends wherever he may go.

—W. W. M. Logan, of Otero, New Zealand, writes to us, "Now that direct communication is established between New Zealand and San Francisco, some of your spiritual stars might take a trip our way."

—Mrs. Agnes M. Davis lectured in Springfield, Mass. Feb. 14th and 15th.

—We are constantly in receipt of letters from our readers, asking us for information and authorities wherewith to successfully combat the arguments and refute the statements of Bible worshippers and those well up in orthodox lore. To all these we would say that if you will procure a copy of the following works,—"The Bible in the Balance," "The Bible in India," "The Question Settled," and "Criticism on the Theological Idea of Deity," and give them a careful reading, you need not fear to meet any expounder of orthodoxy on his own ground, and with the great array of facts drawn from modern Spiritualism to cap the whole, they are doubly sure of coming off victorious.

—A friend at Aurora sends a communication under date of Jan. 5th, but the same is omitted. It is written in red ink, and refers to his attempted exposure of Dr. Sidel. Please send us your name.

—"The RELIGIO-PHILOSOPHICAL JOURNAL," devoted to Spiritualism, is ever welcome to our sanctum. It is a grand pioneer in the West to inaugurate the new era. We are, however, glad to hear that it is in the editorial hands of Mr. J. B. Francis, a man of talent and experience. Success to our contemporary. May his subscription books have to be enlarged!"—Banner of Light.

—Mrs. Addie L. Ballou is successfully ministering to the good Spiritualists of Wheeling, West Virginia. The Wheeling Register thus speaks of her: "We listened with great interest to the lecture delivered by the accomplished and eloquent Mrs. Addie L. Ballou, at Hornbush's Hall, on Sunday night, the subject being, 'Ghosts! Mysteries; or, Physical Manifestations.' She is a fluent and easy talker, and seems to feel and thoroughly understand the subject of Spiritualism."

—"The Universalist" has the following pertinent remarks on infidelity: "In support of this grave charge, we adduce the following facts, which men of intelligence in all churches, and in every country, will recognize the validity of: There is a fearful amount of unbelief among the people. Much of it is open and defiant. More of it is partially veiled. It is to be met with in every church, in every neighborhood, among the poor holders in every church. It conducts Lyceums, prints books, rules caucuses, and professes to have metaphysical science mostly in its service. When asked, 'What has much to say for itself, and even when speaking without provocation, its utterances are not to be despised. It exhibits itself among the more intelligent as often as among the ignorant. It is a man whose parentage and education were soundly orthodox.'"

—Emma Taylor, writing from Johnson's Creek, N. Y., speaks as follows of Dr. Kayner: "After the usual morning conference on Sunday, Dr. Kayner gave us one of the finest lectures we have ever had the pleasure of listening to. His subject was the importance of the soul, and the power of a geological standpoint. It was a lecture full of instruction, delivered with ease, and clothed with choice language."

—Albert Hughes, of Ballland, Ohio, lectures constantly in the vicinity of his home.

—"A Revelation of the Extraordinary Visitation of Departed Spirits, and Their Manifestation Through the Shakers," is the very long title of an interesting little pamphlet.

—W. Jones, of Princeton, Kansas, writes: "Dr. and Mrs. Perkins have been lecturing here occasionally. The lecture was good, and was well received by all those who have been out to hear them. There are some 'hard-shell' people here that are not willing to swap an old for a new truth—so they locked the house here some night, but the Lord was on our side. The time came to build a fire, and the Doctor went to the house and commanded it to open. It did so. The Doctor lectured on 'The Forces of God' and at the conclusion Mrs. Perkins was entranced, and spoke for half an hour."

—E. S. Lawrence, of Ottumwa, Iowa, is again in the field of active labor, and will answer calls to lecture in Iowa.

—"Flanchette, The Despair of Science," is the most popular book that Epes Sargent has ever published.

—L. P. Greenleaf will speak in New Bedford, Mass. Jan. 22nd and 29th; in Manchester, N. H., Feb. 5th and 12th; in Middleboro' Mass., Feb. 19th; in North Scituate, Feb. 26th; in Salem, March 5th and 12th; in Manchester, N. H., March 19th and 26th; in Springfield, Mass., during April. He will answer calls to attend fairs.

—Mrs. Addie Whitford writes: "Mrs. Bell A. Chamberlain has been here, and through her mediumship old orthodoxes have received some strong handling, and although we have the JOURNAL and other spiritual papers, we can not always get just what we want for replies to their very learned questionings."

—Rev. J. H. Barker, who has recently left the denomination of Unitarians, will speak in Lyceum Hall, Cleveland, Ohio, Sunday, Jan. 22nd.

—"We are already in receipt of orders for M. E. Craven's work, 'Criticism on the Theological Idea of Deity,' which we noticed last week, and hope before the reader sees this to have a large supply on hand."

—"Woman emancipators have proved a great success in California. Seven are now employed on the Morning Call, and the Pioneer also gives work to a number of others."

—Brother J. T. Mott informs us that the Spiritualists have had a glorious meeting at Charlotte, Michigan. The Rev. Mr. Ayer, Mr. Taylor, Mrs. Fernald, Mrs. Kott, and Father Woodworth were the speakers engaged.

—"O. W. Thorp, of Little Falls, Minn. writes: 'Brother M. C. Vander Cook, of Alliance, Mo. just concluded a course of five lectures here, and they were the best lectures ever delivered at this place. We had a good attendance of our orthodox friends, and a first class lecture speaker, and one who ordinarily will stand high in the list of lecturers. He only eighteen years of age, of striking temperate habits, and a splendid voice.'"

—"Letters to Elder Miles Grant," "That Terrible Question," and "The Supremacy of Reason," are three excellent little works from the pen of Rev. Moses Hall, who is at present on the subject of the first of these is 25 cents, the other two 25 cents each, and 5 cents postage.



















### Spirit Photography—Is It a Fact.

The writing is angular and crabbed, as if written with a blunt or coarse pen, and not in compliance with the request, but denying what the mind desired.

As the spirit in the picture stood behind the sitter with one arm thrown in front of his shoulder, distinct enough to be plainly seen, yet so shadowy that his shoulder could be seen through it, it was a matter of impossibility to doubt.

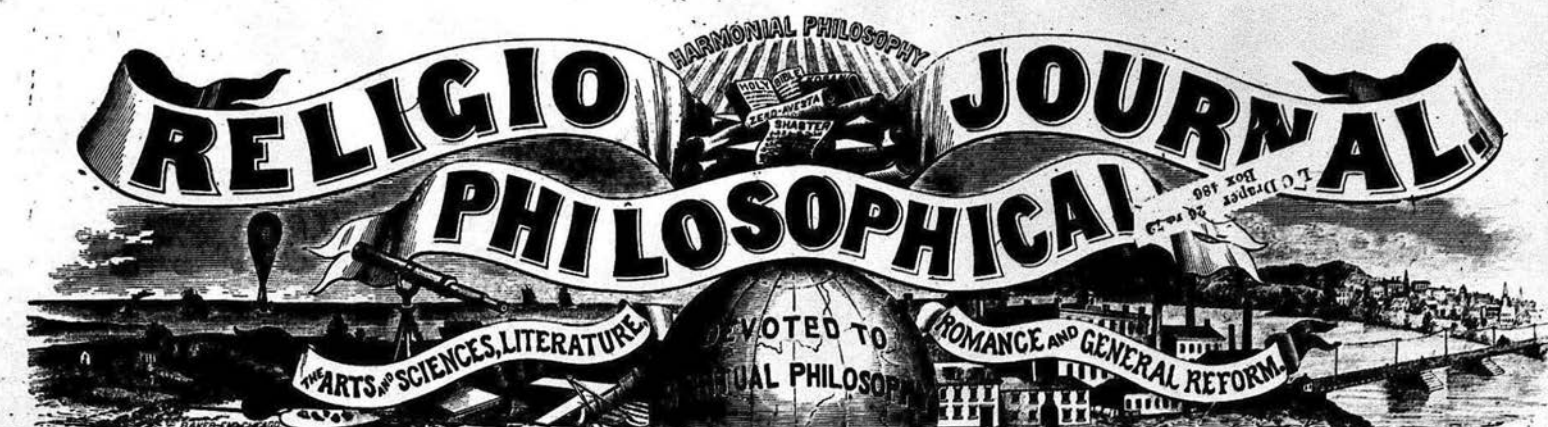
It abounds with communications, from Dr. Franklin, and other eminent statesmen in spirit-life. Price: Cloth, \$1.50, postage 16 cents; E'astic binding, 75 cents, postage 8 cents.

**HOME.**  
Spiritualists visiting Chicago, will find a pleasant home at 165, 4th Avenue, on the South side. Only five minutes' walk from the Post-Office.  
Good mediums always in attendance.

BY MRS. MARIA M. KING,  
Author of "The Principles of Nature," etc.  
Price \$1, postage 10 cents.  
For sale at the *Bulletin Philanthropic Journal Office*,  
and 100 So. Clark Street, Chicago.

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60, 00 PER YEAR IN ADVANCE.] Truth tears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing. [SINGLE COPIES EIGHT CENTS] VOL. IX.—NO. 21.

Original Poetry.

STILL THEY ARE NEAR.

BY C. L. W.

Wither have gone the exemplars of the ages,  
Those who dwell'd in these our places here,  
Who wrote their names on Time's historic pages,  
Scholars, apostles, teachers, poets, sages,  
Thinkers and workers, dreamers, preachers, seers  
To what far region have they all departed?  
And is their country beyond mortal sight?  
The wise, the brave, the gentle, the true-hearted—  
Has earth no claim upon them—have they started  
On a new journey, toward a better light?

Is their new state so perfect an existence  
That they can draw no benefit from it?  
Or their fair country so immense a distance  
Or our crude forms so great a resistance,  
That they wish to see their presence cease to fruct?

Are all the ties of life and love thus wrenched,  
And the sweet sympathies that make life dear?  
Has God in Nature gone astray and blundered?  
Age after age has man wandered and wondered,  
And no solution made the enigma clear?

Those who so strive that mankind might be bettered,  
Whose souls of love fraternal flowed so free;  
Humble and holy, good and wise, and lettered,  
Are they so hampered, so restrained and fettered,  
That they cannot their mortal brethren see?

Believe it not. The Perfect Legator  
Hath not legislated thus for mortal man,  
Hath left no unconnected link in Nature,  
But glows with life in a perfect plan.  
Nor this alone: returners seek the places  
Where they the earth-life first began to live,  
Drawn there by innate force, they find the traces,  
Left by them once; thus added grow in grace,  
And as they seek, they freer are to give.

Wise men and women, thinkers of all nations,  
Beloved children, faded in their bloom;  
Youth immature, whose lives like an oblation,  
Flowed out before their time in consecration,  
Of this their birth-right, giving it perfume.

These come again, and give and take a blessing,  
Drawn unto those who best can take and give,  
They come with hope and thankfulness, possessing  
The saddened souls whom words and fears divide,  
Have kindled their best life in earth to live.

unto them that have familiar spirits, and unto wizards that peep and that mutter? Should not people seek unto their God, for the living to the dead? To the law and to the testimony, if they speak not according to this word, it is because there is no light in them."

Those interdictions the learned divine suppose cover all the spiritual manifestations of the present age. I do not know precisely what was meant by familiar spirits and the operations of supposed wizards who could to peep and mutter; but if they embrace the varied phases of modern Spiritualism from the medium to the highest inspirational lecturers and writers, they would also embrace and explain all the manifestations of ancient times, supposed to be divine and prove them equally diabolical.

The modern spiritual mediums (as varied in their gifts and present as grand a record, as any thing in the past—and not one in fifty of our mediums is a rapping medium.

The Jews were allowed to consult God in various ways.

First, by dreams and visions and clairvoyance.

Secondly, by prophets and entranced persons.

Thirdly, by urim and thummim, which last method was practiced by the priests in the temple.

The most learned commentators have various speculations as to the modus operandi, but have not arrived at any certain conclusions. Perhaps it was something similar to the palmetto, or the spirit dial invented and used by Professor Hare in his investigations of modern phenomena.

Those who possessed the gifts of predicting events and interpreting visions, were called prophets, and were supposed to be able to converse with God, and ascertain his will and purposes. But with all their pretensions they sometimes made considerable mistakes. They were developed by some peculiar process not described in the Scriptures. Large schools of them existed in Judea, and some persons kept large numbers of them, believing that they could thus ascertain something about the future.

Brother Hopen supposes that God, who is said to be "the same yesterday, to-day and to-morrow" without variation or shadow of turning, has suspended all these operations, and does not extend such favors to even his greatest saints.

The Spiritualists of to-day hold their schools or circles for developing mediums, and have thus developed persons gifted with the prophetic faculty, who have shown great clairvoyant powers in the past, present and future, and others who have, under the inspiration of the angel world, uttered as grand discourses as any modern clergyman.

The magnetic sleep has sometimes had a similar effect.

Some are informed that in the apostolic age the Disciples of Jesus remained together and continued with one accord in prayer and supplication, till the mental day, when the most wonderful gifts were developed and manifested through them. See 1st and 2d chap. Acts. Thus, in all ages and amongst all people, we find these methods practiced and conditions required for the development of those gifts that are designated by ritual, and bring us into rapport with the angel hosts of heaven.

To the philosophic mind, the similarity of the spiritual manifestation, ancient and modern, and the conditions required to produce them, create a strong impression that they are derived from the same source.

Admit, however, for argument's sake, that there are Demons or Devils that visit the earth, whose influences are injurious to mortals. How are we to escape them? Are we not assured by Isaiah that all that is good and evil are equally angels and devils? Are we not assured by the good and the evil? I make the light and the darkness.—Isaiah, 45th chap.

In corroboration of that doctrine, we read in the first and second chapters of Job, that Satan came into the court of Heaven with the angels, and was kindly welcomed by God, and received from him the commission under which he went forth to tempt, annoy and afflict Job.

We also read in several other places in Holy writ, of evil and lying spirits sent by God himself on special missions to the children of men.—2nd and 3rd Chron., chap. 18th; verses 19th, 20th, 21st, 22d.

If Revelations is to be relied on as authority, we must conclude that at the time it was written, Satan held his first estate as a denizen of heaven. The 15th chapter of that book contains some definite predictions of a future grand combat between Michael and Satan, and of his ejection from heaven.

The New Testament repudiates his testimony on that as on many other things.

John says: 1:17. No man hath seen God at any time.

Paul in 1st Tim. 6: 16, speaking of God, says, "Whom no man hath seen nor can see."

Various other authorities could be adduced but those referred to render our views of God at least as orthodox as those of Mr. Hopen.

Again, he alleges that we "do not believe in the divinity of Christ;—that he was the Son of God and died as an atonement for our sins."

We believe that all men are divine, in one sense. We do not believe that Christ was in any peculiar sense, the Son of God; and we think that the lives of him recorded in the New Testament sustain our position.

First, his genealogy is given in Matthew and traced through his father Joseph back to David.

Like 2: 52, says, "Jesus increased in wisdom and stature and favor with God and man." We hold it to be impossible for God to increase in wisdom or knowledge or to grow in favor with himself.

John 8: 28th verse: Jesus said: "that of himself he could do nothing." He called himself "the Son of Man." He denied, on another occasion, that he was good, and said, "none are good save God." He said of something, that it was not his to give. For these and many other reasons, we do not recognize nor worship him as God. We believe that many interpolations have been made in the scriptures, and cannot regard them as reliable statements of every thing they are supposed to contain. Priests have mutilated much of the original records and destroyed its consistency of statement.

As regards statement for sin, we believe there is no escape from suffering for all injury and wrong we perpetrate against others. God has arranged all his works with a wisdom far beyond that of man; and all causes produce their legitimate results. Each man is the reaping angel of what he sows and of his life, and neither blood nor good can ever erase the record. He may escape the punishment of man's law, but he can never forget his own deeds of wrong and can never escape his own conscience. Jesus said, the Kingdom of Heaven cometh not with observation; it is within you;—and so we say of the Kingdom of hell; it is a condition of the soul. It is also a doctrine of the New Testament that when "the dead, small and great stand before God," they shall be judged every man according to his works." See Rev. 19: 13 and 19; and other passages of the same import.

All those doctrines taught by Christ we accept as rational—just and true, and believe it to be the universal law by which all will be judged and their moral status assigned them. But we believe that the principles of punishment in this or in other worlds; and in the revolving ages of eternity all will reach higher and holier conditions.

Spiritualism has met with the most determined opposition from the clergy of this country. Human nature is true to itself, whether it is covered with priestly robes or wears the beggar's rag. Men who have long sustained any peculiar doctrine or principle whether religious or political, cling to it with peculiar tenacity. A pride of opinion, an ambition to promote the interests of sect or party and, in addition to that, the prejudice of education and the accepted office, all combined render many as impenetrable to argument or facts as the deaf adder. If the world is emancipated from error, it will be without their consent and in opposition to their purposes.

When you submit sectarian Christianity to the crucible of strict analysis, you will find that each sect has chosen certain texts of scripture and given them an undue prominence, and thus has constituted, for itself, its peculiar creed. Those creeds consist of some abstract dogmas or some peculiar ceremony without a basis in nature and regarded for the practice without, and are considered as outside of the pale of sound Christianity. Each disbelieves the scriptures on which the other sects rely, and explains them away as figurative, or contrary to sound views of God's revelation or a correct translation of the scriptures.

Revelation, it is isolated, was necessary, as man could not otherwise know anything of the Creator, nor what were his religious and moral duties. If it is essential for us to have the true revelation, it is not equally necessary and just for every other mortal to have the same in various languages? Twelve hundred millions of people exist on this globe, and every thirty three years they all pass over the river of death. It is a truth that though eighteen centuries have elapsed since the birth of Christ and the promulgation of the christian religion, not one fourth of the world's inhabitants have heard of this religion. All the other laws of God are universal. It is restricted to narrow limits and is broken up into discordant sects.

We have to-day, three concealed methods of reaching the city of God.

First, there is the providential visitation of God, die in their infancy before they reach the years of discretion, who constitute one half of the world's population. They are admitted free of any probation.

Second, Paul assumes us that those of heathen nations who work righteousness are accepted of God. That constitutes the next class, and perhaps a very small one.

Third, the last class is composed of christians who happen to belong to the right church, about which much difference of opinion exists: some requiring a belief in the infallibility of the Pope, and some only of the Bible.

All the various sects derive their principles of belief and articles of faith from the same book. The Catholic asserts that the sacramental wine and bread are mysteriously and actually changed into the blood and flesh of Christ, and relies on John 6: 48th to the 55th verse to establish it.

The Presbyterian has so no confidence in his special senses of sight and taste, and ignores that doctrine, but asserts there is an election and predestination of certain persons to heaven and of certain others to hell, and that the number is so definite it cannot be added to nor taken from, and flatters himself that he is one of the elect. He is also fortified by various passages of scriptures that constitute his special selection from the same book.

The Methodist preaches a doctrine somewhat more rational; asserts that God is no respecter of persons and wishes all to be saved that will accept the plan made and erects his church on the free will and grace system.

He, also, is fortified in his conclusion by many quotations from scripture.

The Reformer, Universalists, Unitarians, Shakers and various others all have their peculiar creeds and all draw from the same fountain of scripture which, each asserts, demonstrates beyond doubt his creed to be sustained by the same holy Bible.

They all cry out that the Spiritualists are infidels, and with one accord, warn their brethren to avoid all communion with us. If I had my friends; not so fast if you please. We believe a great deal of the Bible; certainly all that touches sound morality, all that inculcates the universal charity taught by Jesus; all that recognizes the eternal and that man should regard the weightier matters of the law consisting of Truth, Justice and Mercy. And, finally we believe that all men will be judged and graded by the deeds done in the body.

When the lawyer enquired what he should do to inherit eternal life, Christ interrogated him as to what were the commandments, and he having stated them to consist in love for God and man, Jesus said unto him, do this and thou shalt live. That doctrine we heartily endorse. See Luke 10th chap.

Those who have written the most approved works on the evidences of Christianity, have rested their strongest argument on the prophecies, the wonderful knowledge exhibited by Christ, and the miracles performed by him, and the spiritual gifts that were exercised by his disciples and those who professed a faith in Christianity, consisting of healing the sick, speaking in unknown tongues and discoursing with an inspired eloquence not to have been expected from persons of their capacity and culture.

All those phenomena have repeated themselves in the present age. We have remarkable healers who have cured many chronic and acute diseases by magnetic treatment, and even cases of paralysis, deafness and blindness have all been cured. In 1865, I took with me from Kentucky to Chicago a neck handkerchief of a young gentleman who was partially deaf. I presented it to Dr. Newton, the celebrated healer, and he cured him at a distance of 240 miles though he had no special faith in his power to effect such result.

We have clairvoyant ranks, numerous young men and women of limited education, who as inspirational speakers, lecture on all subjects with the ability of a profound scholar and a man of mature intellect.

Those who have not the opportunity to hear our speakers, may read and peruse the reports of the lectures which are published in the RELIGIO-PHILOSOPHICAL JOURNAL and the BANNER OF LIGHT.

We have, also, numerous clairvoyants who are gifted with the power, through spirits, to delineate the present and future of the lives of those who desire to test their powers, and who reveal as intelligences as wonderful as that shown by Jesus when he narrated to the Samaritan women at the well as much of the past of her life, that she asserted he must be a god.

In Sept. 1860 an entranced medium, at the house of Mr. Talmadge, in New York, saw and described a vessel which she said was a vessel of the Government, and that the first steps taken for the suppression of the rebellion would be on the 17th day of April, 1861. That vision and interpretation were given in Sept. 1860, and were published in the Herald of Progress, a paper I then took, on the 5th day of Dec. 1860, on which day 75,000 men were tendered to the Government by telegraph from various sections of the Union.

Thus I have demonstrated that Modern Spiritualism, through its mediums, has exhibited a knowledge of the dark future which, it is asserted only the eye of God can pierce.

Let him that wishes to testify himself assert that all this done is the work of demons or devils, but at the same time let him remember that he has stripped God and his angels of all their disingenuous characteristics.

Lastly, it is asked: why are not all persons mediums? and what good has Spiritualism done? I answer briefly: Why are not all persons clairvoyants, mediums, seers and mathematicians? The answer to both is the same. All God's gifts are wisely distributed. As to the good it has done, I reply: It has demonstrated the great fact that man is immortal and responsible for his actions, and that there is no stream of life in a return to a just and righteous life. It has come in answer to the demand

of the age for a religion that is rational and sustained by facts. It has brought its consolation to many a heart that the dim religious light of the church left gloomy and sad, and has rescued many a man from a career of crime and vice that the preaching and prayers of the church could never change nor save. To-day, its flag is full high advanced in every state in this Union and speaking under the influence of a prophetic spirit I can not resist, I predict that when the present century records its last year, it will be the religion of the United States.

Silent Influences.

It is a stale assumption that a blow with a hammer will move the earth. We say something equally true and more novel when we affirm that the throbs of a human heart can move the whole sum of good or evil either forward or backward. Let us try and sense this fact, and take courage. Let us think of it in the morning when we arise from rest to activity, and say, oh, my heart, best for the right! send the world to-day a little further on into the sunshine. Tongue, you may be chained; you may not break the bread of truth to a hungry soul, but you, my heart, shall exert a silent influence, which shall pulsate throughout the world of mind, and it shall be for good.

EMMA TUTTLE.

Spiritual Convention.

Throughout Eaton county, Mich., as throughout the civilized world, are many growing Spiritualists, more who are inclined to accept the teachings of Spiritualism, but who hesitate through fear of adverse public opinion, and still more who had nothing to suit their soul's need in the doctrines of orthodox, and who are unacquainted with the New Philosophy, which contains just the mental and moral aliment, for which their minds and souls have so long thirsted.

To develop and give practical efficiency to this element, a convention was called to take measures for forming a county circle. Pursuant to the call, a large number of persons prominent for their zeal and success in the great field of progressive reform, were assembled in Charlotte, on the 13th of January, at 1 o'clock, P. M.

The afternoon session was occupied with the usual conventional work, appointment of committees, etc., closing with an inspirational poem from Mr. Jordan.

At the evening session, the Committee on the Constitution, made their report, which was unanimously adopted.

After the signing of the constitution by a large number, the following officers were elected for the coming year:

President, John Farlan, of Ballsville; Vice President, Mrs. M. Coulter, of Charlotte; Secretary, Mr. E. H. Bailey, of Charlotte; Treasurer, Hiram Merrell of Benton; Trustees, Atlee Jones, of Kalamo, Mr. Marcellus, of Benton, D. B. Anson, of Ballsville, Dr. G. W. Leuk, of Eaton Rapids, Wm. Kilpatrick, of Sandfield, Chester Smith, of Grand Ledge, A. R. Williams, of Carmel, Mr. Wymen, of Virmontville, Jabez Ashley, of Windsor, Ruben Smith, of Brookfield, Newell Thurnden, of Walton, Mrs. Porter, of Delta, Mrs. Hare, of Eaton.

After an interesting address was delivered by Mr. Pearsall, Mrs. Kutz, Mr. Averill and Mr. Taylor. Inspirational poems of a high order, were recited by Mrs. Kutz, Mr. Pearsall and Mr. Taylor. The discussions, which were largely participated in by those present, were marked by candor, forbearance, and an earnest desire to elicit the truth.

On the whole, we believe the cause of Spiritualism will be greatly advanced by the holding of this convention, and the measure it has initiated. The next annual meeting will be held in Charlotte, at a time to be hereafter specified.

E. E. BAILLY, Secretary.

JOHN FARLAN, President.

Mediums' and Speakers' Convention at Avon, N. Y.

A Quarterly Convention of Mediums and Speakers of Western New York will be held at Avon Springs Saturday, and Sunday, Feb. 23rd and 24th, commencing at 10 o'clock each day. These conventions have been held at various places in Western New York for four or five years past, and have become almost a necessity, supplying in part an important need among Spiritualists, resulting from lack of local organization.

Our Brothers and Sisters of Avon and vicinity, to the extent of their ability, will cheerfully entertain at their homes those who attend from a distance.

Avon being an important R. R. Centre, an unusually large and profitable convention is confidently expected.

Let there be a general rally, not only of Mediums and Speakers, but of all earnest seekers for truth and holiness.

G. W. Beaver,  
J. W. Taylor, Com.  
A. E. Tilden.



## Original Essays.

Written for the Religio-Philosophical Journal.  
SOMNAMBULISM.

Further Instructions—Cases Detailed and New Cures are Effected in Persons while in a Somnambulist State.

BROTHER JONES:—As some of your correspondents desire me to give them "more light upon my method of inducing the somnambulist condition," I can only say that I have withheld that which could be expressed upon paper in regard to it; and possess nothing special outside of the fact my experience has given me, and which they should also as freely have, if it were possible to communicate it. With the view of aiding them, I send the following cases, further to illustrate the manner of inducing the state, and of curing diseases while in that condition. Mrs. A., aged 44 years, gave me the following history of her case:

About the middle of last January she took a violent cold, which settled in her head and left ear, where, after severe suffering, an abscess formed and opened inside of the ear, and is still discharging from that organ. She also stated that she had suffered intensely ever since with pain in head and ear, and was almost distressed with it, when, at last, she was, I think, about the middle of the left eyeball, and extending in a direct line from that point to the ear. She lived and had exhausted all the remedies that had been recommended, and was under regular medical treatment for the last six months, without receiving any benefit. The flushed countenance and the feverish excitement continued upon my visit, proclaimed it high time that something was done for her, or serious consequences would ensue. Under the circumstances I proposed somnambulism, which being assented to, she was asked where she would like to go, if it was possible that she could go, to even a thought. She replied: "To Harbinger." "Then close your eyes at once, and cast your mind there," said I, "and see whom you can find; carry your mind into the house, as if you were really there; pass around the room carefully, and if you get sight of any one, go close up to them, and see what they are doing, etc., etc."

During these instructions, her mind seemed to be unsettled; she opened her eyes frequently, and was much too unsteady; yet, notwithstanding this, she entered the condition in less than twenty minutes, and immediately declared that she saw them all, was much elated, and described what they were doing individually, etc. Upon inquiring how she felt, she declared that the headache was gone, and that she felt as well as ever. Upon being requested to make a resolution that she would feel as well when she awoke as when she went to sleep, she rather doubtingly, that she would. I insisted upon her making a positive resolution, which she then said she had done, and upon waking—her head only—the found her body in the insensible condition, with all the aches in her head and ear gone. She then, successively, at my request, awoke the various parts of her body, namely: the hands, arms, feet, etc., and let them fall back into the condition again with perfect ease, as she would the one or the other to do so, and desiring to see more of Harbinger, she threw her head into the condition again, in an instant, and after visiting her friends, as she said, at other distant places, she threw herself out of the condition entirely, and was perfectly free from all aches.

Upon visiting her two days after, I found that she had a slight return of headache, but it was of a different character, and was caused by unpleasant surroundings and worrying. Upon entering the state again, however, she was at once relieved, and if her surroundings and the natural irritability of her character do not prevent it, she will soon be master of her condition.

Case 2. Miss M. had sprained her ankle so severely that she could not walk without suffering the most acute pain. Upon entering the condition under the same instructions, she was in a moment benefited, and awoke perfectly relieved, and immediately walked the floor with impunity, and without the least pain. *Cure permanent.*

Case 3. About three months ago, as Miss H. was being treated for hip disease (now entirely well), I observed guided her mind to a point upon her hands, and as I did so, the idea occurred to me, and I mentally asked myself the question, viz: "What effect would her mind have upon the war, if she willed them to go away while in the somnambulist condition?" I felt that there was an incredulous smile upon her countenance, and the idea that she would do it resulted from it; but, as a trial could do no possible harm, I requested her to place her mind upon the war, and resolve that they should go away. She did so, and the circumstance was forgotten by me until her last sitting (eight or ten weeks afterward), when some one who was present when the resolution was made, remarked: "As I live, Lizzy's wars are gone!" This expression brought the circumstance back to my mind, and upon looking, although still incredulous, I found, to my astonishment, that they had entirely disappeared, leaving the skin where they had been, whiter and more delicate looking than the rest, but not a vestige of the war themselves remained. I could scarcely believe my own vision, as I felt certain that no such effect would follow her resolution; but the fact could not be questioned, and Mr. David S. Fuller, of Davenport, Iowa, who was present when the resolution was made, will be as much astonished at the result as myself, when he learns the facts in the case.

This result, now, to my mind, fully accounts for the disappearance of wars, tumors, etc., by the various ways employed by those useful, though often misguided people, called "mediums," who profess to drive them away by tying knots (to the number of the wars) in a string, and burying it where the water drops from the roof, their belief being that as the string rots, the wars will decay. I have often been told that wars were removed in that way, but until now, was always incredulous, and the reason of their disappearance was not understood.

It is very evident to my mind, now, however, that when done in that way, it was always effected by the mind of the subject, viz: either by their will, as a belief, or a desire upon their part, that they would disappear, and not by any outside influence.

These things being true, how little do we yet know of the human mind! Should we not, therefore, cease to make all imaginary theories, in regard to it, and aid in the great work of the mind's true study, of which we now but hold the leading strings?

The above cases, like hundreds of others of a similar nature, prove the fallacy of the "Animal Magnetism," and the impossibility of making a person, who is not a somnambulist, to close their eyes, and to cast their minds successively to different places, etc., where they are acquainted, or have a desire to go, even in thought.

I have stated that there is homogeneity for a nervous or an "Animal Magnetic" fluid, and my idea of why it is not necessary for the production of the somnambulist condition or clairvoyance, nor for obtaining knowledge from a distance or from the spirit world, etc., is because to somnambulists, as well as to spirits, there is

no such thing as space, and time is always the present. This being the case, persons, places and things are brought into close proximity, and the mind, when in a somnambulist condition, is able to see and feel everything, as if it were near by, to be seen, learned, felt, etc., requiring no connecting link—no nervous or "Animal Magnetic" fluid to be learned, or know the past, existing, or future events, conditions, or circumstances, all are at once recognized by the various faculties capable of such recognition, and a knowledge of future events is thus often obtained long before they come to pass, and can be observed by somnambulists as well as by spirits. The capability, however, of doing so, perfectly or not, depends upon the purity of the mind in the one case, and the depth that the subject is in the condition, in the other case.

The difference in looking with the natural eyes, and looking clairvoyantly, is that, when the eyes are in a normal condition, our sight is limited to distances, and is entirely obstructed by the intervention of opaque bodies, but we can see objects at a distance varying from one to forty miles; also we can see the sun, moon, and stars at much greater distances, but the size of everything is diminished according to their distance, still we see them without any other influence or communicating link, than our own will to do so.

The same is the case with the somnambulist, with this difference, however, that their view is unlimited, obstructed by no barrier, and equal to their will, which is rarely inferior to that of spirits, and cannot (when they know their powers) be limited by any known influence—much less by imaginary ones.

Their powers, therefore, being similar to those of spirits, and both being subject to the same laws, they always see, hear, feel and act in accordance with their nature—the opinions of "mediums" are, therefore, of no known influence, much less by imaginary ones.

With the view of still further illustrating the art of inducing somnambulism, I will remark that many persons who (while sitting with the view of entering the condition) are asked whether they see anything, reply, "Yes, I imagine I see all before me," but upon asking them whether they can make those they see do anything they please, or different from what they seem to be doing, the great majority of them will answer, "No! but I only imagine I see them." Now, in this case, they do not imagine, and their eye is already in the somnambulist or clairvoyant condition, independent of the body or their consciousness; and if the looking be persevered in until they become interested in what they see, or forgetfulness ensues, the state will be perfectly entered.

The difference between imagining and true clairvoyance, therefore, is that when they imagine, they can make those they see do what they please, or change their positions at pleasure, but when clairvoyant they cannot.

The idea that they are imagining prevents many persons from entering the condition quickly, and until they can be convinced to the contrary, it will interfere with their success, simply because they are incapable of preventing their vision, which is essential to our doing any thing.

I would have also remarked, in connection with what I have said in regard to the curing of wars, that styles, plumes in the eye or elsewhere, crystals, St. Vitus' dance, and other nervous diseases are often cured by the touch, blowing of the breath upon them, and by the use of words, the latter of which is upon the principle of the effect upon the subject's mind.

But some may ask, "How do you account for the cures that are made in children?" I answer, by asking such persons whether they suppose that the faculties of children do not or cannot reach out and know what is going on outside of their bodies, and whether they are not as conscious, as well as men and women. I know that they can and do.

It is notorious also, that the horse, the dog, the ox, and other animals or a lower class, have been known to think, and their faculties have been exercised in the same manner as men, even when apparently asleep, but until mind is better understood by the masses, it would be considered madness to insist upon any thing of the kind now.

Fraternally,

WM. B. FAHNESTOCK.

Written for the Religio-Philosophical Journal.  
ANIMAL MAGNETISM.

By Samuel Underhill, M. D.

There is an aura or fluid generated mainly by a glandular action of the brain, out of the blood, as I have stated in my book, by which the operator produces the somnambulist state, and heals the sick, and by which his will commands his voluntary motions and invigorates his system. The clairvoyant sees by it, as the eyes do by light, and he perceives it, as the hand does by its light, and then affirms it. Fahnestock denies it, and adduces Dr. Hare as proof, and Hare affirms it. The first committee in Paris said they did not find proof of it, after a short, partial and prejudiced look at it. This was in 1874. In 1835, another committee, who investigated the matter and found it true in all its claims. Fahnestock affirms that to somnambulists and spirits there is no space, everything is in the same place. He says that no person, not in a somnambulist condition can impress one that is in the somnambulist condition. What am I to think of this? It was reported by hundreds of experiments the contrary? And if I will reflect a moment, he will remember that the normal operator, who is in rapport with them, can impress them. The other about space, has facts leaning that way, and many thousands leaning the other way.

I am truly sorry to be compelled to disagree so much with a dear friend and zealous laborer in a good cause. This *et cetera*, as Prof. Grimes calls it, is one of the many imperfections in nature, and when a person has been under the influence of one, they are ever more impressionable with another. The following facts illustrate this.

I can throw very easily, most type-setters into the magnetic sleep. Next to these range blacksmiths and engineers; then tinners, indeed all who handle metals get mineral magnetism or galvanism, and are thereby rendered more susceptible to those who have given up, for some time, their systems for alcohol wholly deprived of water, is a gas almost impalpable—and persons who have been put into the somnambulist state, spirits can more easily obscure or render medicamentous on the same principle. He says spirits can influence the somnambulist. I am a spirit, and I can do it. I hope people will judge these things for themselves. I hope Bro. F. will allow me some ability—good eye-sight, and not be offended if I say his system is short-lived.

The Lutheran Observer asserts that a Rev Mr. Bond, who was excluded from his church for alleged immorality, has recently organized a Lutheran Church in Chicago. In order to obtain a full and complete record, the publisher of the Lutheran Observer has been ordered to publish a card announcing that: "Messrs. Bond and his wife are of the very best quality," and "after the concert and raising of the articles unsold, there will be a merry talk, at which the beauties of the West side will be seen in all their virginal geornisms, &c."

Letter from N. A. Bailey.

MR. EDITOR:—I feel like taking my pen and writing my thoughts as they spontaneously flow. I presume my letters will be composed of scraps of miscellaneous subjects, and may be so disorderly as to be consigned to the waste basket as a heterogeneous mass of rubbish. But that, as it may, it is a pleasure for me to send my notes to the JOURNAL. Would that it were in my power to do more to aid its wide spread usefulness.

The paper has become an indispensable requisite of my household,—each week I greet its coming with the deep and pure pleasure that I would welcome a true, tried and loving friend who I could only gaze with rapturous delight upon the radiant face,—for the face of our JOURNAL is indeed beautiful.

I never weary in gazing upon its frontispiece, which is a grand and glorious design, embracing emblems gathered from the golden mines of thought and the onward march of art, science and literature; and then its motto, "Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing."

O dear readers of our beloved paper, fellow laborers, one and all, let us examine well the state of each individual's life and see how far we reach the ideal which God has set before us.

I have just been looking over the number dated Dec. 1st, and I feel like saying to you, "This number is a gem." Each article contains precious thoughts which I would love to live, but time forbids that I should speak of all, therefore, selfishly, I first speak of the one addressed to me.

Thanks to Mrs. Ballou for her kind and excellent letter. I have been advised not to address my letters to the JOURNAL, but I feel like doing so, and I suppose for fear the one addressed will feel a delicacy in answering. Oh! I do rejoice that there are a few brave souls who have outgrown the pleasing fetters of false modesty, and who no longer bow to the robe of pretended dignity. And now, dear friends, as I read your good letter, of joyous feeling, for, as they always do when I meet a sister whom I love, and feeling, dare to speak upon the important subjects of which we have been writing.

You remark that we should teach mothers, and that we should first teach ourselves, the sacred laws of marriage and parentage.

This truth I have deeply felt from my earliest childhood, and now my thoughts pleasantly revert to the subject. I have often felt that the noble purpose, Ah, dear friends of my early days, we are all mothers now, and I know, truer and better mothers for the good lessons there learned.

The highest study of mankind is man.

Yes, it is wise and good to teach men more charitable toward our sex than the general

idea of false and noble men who with pure devotion, good, as friends in need and in deed. But why are women uncharitable toward their sister women? Not because women are less kind hearted than men, but because women are not so free as men. They have not the privilege of society that men have, and they are afraid to speak and act freely. Oh! I know woman's soul is all kindness, love and charity toward her own sex, when she does not feel that she is not free, and cold, and distant, and so to crush the divinity within her.

Next article to your letter, Adm. F. B. Dowd's "Rationalism." See how he braves the storm of the orthodox for the sake of truth. What he there relates reminds me of an instance of the kind in La Porte.

A poor but true woman, whose pure heart-strings were broken by the death of her husband, Grundy to grieve unconsolably, called on the Poor Master for a load of wood. He called upon her, found her with a sick child, promised her wood. He equaled about the child, and feeling, dare to speak upon the important subjects of which we have been writing.

Brother Dowd, I give you this for one of your blessings. You can do it justly.

But do not forget to teach poor masters what is their duty, as well as you did the poor masters of Davenport in a previous number of the JOURNAL.

Behold the inequality of the sexes. If a man under any circumstances and from any source, would appeal for assistance, do you suppose that his character would be hurt by it? And I wonder that you do not see this, and are so ready to condemn these ill laws that the women whom they oppress.

How I pity such little souled men. They may do the best they know; their minds are narrow and their hearts are not clear, they are like the rich man, and it is of such that it has been said: "It is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of God."

But I pray for them to become nobler and better, and that good angels may improve their minds with thoughts of justice, charity and truth, that they may be able to enter the kingdom of God.

Every good work requires the co-operation of men and women.

Then, brothers and sisters, as true soldiers in the army of the good, let us guard our armor of truth, and ever actuated by principle, let us go forth and suffer persecution for the love we bear humanity.

Let us then, be up and doing. With a heart full of love; Let us cheerfully, still pray; Let us labor, and let us wait; Let us wait, and let us wait.

La Porte, Ind.

CALIFORNIA.

Letter from Thomas Lloyd.

BROTHER JONES:—I have sent by express to-day post office order for eighteen dollars to pay for one copy of the paper for two years, and one copy for one year, already sent, also one copy sent to Wm. Stevens for the year 1870, and also three dollars each, renewal for myself and Mr. Stevens. You have been sending me three copies of your valuable paper, and I have aimed to make good use of them. One I have given to the public library, one sent out at large to those whom I knew would be glad to have it, and have given up, for some time, their systems for alcohol wholly deprived of water, is a gas almost impalpable—and persons who have been put into the somnambulist state, spirits can more easily obscure or render medicamentous on the same principle. He says spirits can influence the somnambulist. I am a spirit, and I can do it. I hope people will judge these things for themselves. I hope Bro. F. will allow me some ability—good eye-sight, and not be offended if I say his system is short-lived.

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PHYSICAL MANIFESTATIONS.

Letter from D. W. Hall.

About the first of November, three appeared in the Present Age, an article from the pen of Rev. W. F. Jamieson, in review of one I had written concerning the manifestations in the presence of Mrs. Ferris. In this article the readers were told that I had only been born (spiritually) about two years ago, and therefore was not capable of exercising my judgment upon the matter. I was then referred to Moses Hall, J. B. Loveland, A. J. Davis, as leaders, and although I am a novice in Spiritualism, and never had my "eyes teeth cut," I managed to learn from the article that it was expected that I had no use for brains whilst these men were living; for the time would never come while we all remained with our bodies, that these men would not be older in the same three days, that "Ah! it has come to that," said I, "I must sit down and learn nothing only as I get it from these men. And I must believe everything they say without a question." I'll be kicked out of the ranks of Spiritualism before I'll do it; and so I will. I then wrote an article for the Present Age, in which I partially uncovered this design, which the sage editors of that journal have seen fit to suppress, as it did not come with the endorsement of these savans. Great G-d! it has come to this; and can't we have but one side of this affair?

Well, time has passed, and my article is snugly stored away in the garbage basket. If it succeeded in exposing the iniquitous firm of the infallible judgment of those individuals so unconsciously thrust upon us as leaders. What was the trouble of this article? Why, it revealed facts that it was not best for the people to see, and it was discovered by it that there was a conspiracy of facts, which would render every prejudice raised against Mrs. Ferris or other mediums, and it was hardly best that the common vulgar people, and those of only two years standing, should know these things. The truth is that the 25,000 Spiritualists of the State of Michigan, there are not one dozen that do not believe that W. F. Jamieson renounced Spiritualism, and not one of them has been charitable enough to admit that he was under the psychological control of John McQueen as I believe he was. Bro. Jamieson claims that he did not give up Spiritualism, but he did not. But some lady has written letters to John McQueen, and copied his hand writing, that represents Jamieson as renouncing Spiritualism in a great deal stronger terms than anything that I have seen from the pen of J. B. Loveland. I referred to these letters, and McQueen carries around with him in the Supreme Court building.

Since that time, however, Moses Hall one of the Popes who was let over me to control my spiritual belief, has had a sitting with the same medium, and came out in his characteristic style, of admitting that his prejudices have been removed, and the editors of the Present Age have discovered that J. B. Loveland was not a Spiritualist, and I am disappointed more than a year ago by hundreds of Spiritualists, one of which is "babe in Spiritualism" hardly two years old. So it really seems that some of the "young ones" will go to Europe and back while the old ones are putting in their clothes.

Next article to your letter, Adm. F. B. Dowd's "Rationalism." See how he braves the storm of the orthodox for the sake of truth. What he there relates reminds me of an instance of the kind in La Porte. A poor but true woman, whose pure heart-strings were broken by the death of her husband, Grundy to grieve unconsolably, called on the Poor Master for a load of wood. He called upon her, found her with a sick child, promised her wood. He equaled about the child, and feeling, dare to speak upon the important subjects of which we have been writing.

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## Voices from the People.

SUWANVILLE, CAL.—H. L. Borrette writes.—I make this proposition to my neighbors, that if they will make a selection from your published list of books and will read them, I will purchase them, if not, I will not. Would it not be a good idea for Spiritualists in every neighborhood to form some such library? I am meeting with good success, for many so-called Spiritualists who would not have a spiritual paper enter their house, will sometimes take a book and read it to their profit.

MONROE, WIS.—P. S. Cook writes.—Bro. Borrette! I am a Spiritualist wishing a home under the Homestead Act of Congress and in this country, some of the best chances, to locate in a body, that has been opened for settlement in any country. We have the best of farming and grand lands, plenty of timber, good water, and a healthy climate, with railroad facilities not usually found in a new country. The settlement should be made or lands located, as early in the spring as possible. All "sure enough" settlers wishing further information, may address me, with return postage.

GALSBURG, MO.—D. C. Powers writes.—Myself and family could not spare your valuable paper for one week. You may count me one of your true subscribers.

FARMINGTON, MINN.—S. J. Jamieson writes.—I send you the enclosed for trial subscribers for three months, hoping that they will like it, and will do the same. It will only cost them one dollar, and the result would be to treble the circulation of the paper.

JORDAN, ONT. C. W.—J. M. Maltok writes.—I take the pleasure in saying that I have many more here than subscribers, and is much appreciated.

OAK MILLS, KANSAS.—W. J. Oliphant writes.—I have been a member of an orthodox church for over twenty five years, and consequently, my opinion of the Journal is not one of casualness, but in regard to its value, but a further acquaintance has changed that opinion, and I now hail it as a treasure and a welcome weekly visitor, freighted with rich food, encouraging as upward and onward to the beautiful beyond.

WALLULA, W. T.—F. J. Peabody writes.—On the 28th of September last I enclosed five dollars to you in a registered letter, to renew my subscription, but the label has not been changed on my paper yet. Please, refer to my letter of that date, and see if that was not what the money was sent for, if not, let me know, and I will send the money for I do not want to be without the paper. I enclose two dollars which please hand to our worthy brother, Joseph Baker, with my compliments.

OLATVILLE, N. Y.—Joseph F. Smith writes.—I will not say that the Journal, but let us close it ourselves by paying for it, as God does nothing for us that we are capable of doing for ourselves. If we do wrong, the blood of ten thousand and Jesus Christ will not atone for the natural root of cause and effect—we individually must suffer.

DENVER, COLO.—O. Brooks writes.—Please send the enclosed three dollars requisite to change the little yellow cover on my paper from Jan. 2nd, 1871, to Jan. 2nd, 1872, for I had rather be supplied of almost any paper than to have the RELIGIO-PHILOSOPHICAL JOURNAL.

GUILDHALL, VT.—Lucas Haskell writes.—I take this opportunity to say that I like the paper and hold it worthy of great good. The philosophy and all its teachings are good.

LEXINGTON, KY.—A. G. Wild writes.—I say again, do not stop the paper, for it is all the spiritual bread we get in this country. I have a large stock of paper, and I will send you some more when we expect to speak to us some time during the winter.

JORDAN, ONT. C. W.—Wm. B. Gold writes.—As for the paper, it drives the mind to think for itself, and for my part I would feel lost without it. May you long prosper.

ELIE, PA.—D. F. Kasper writes.—I send you for the New Year, my work in which you are engaged, and I pray for your happiness by increasing your usefulness, but may the Journal also bear to its thousands of readers the rich treasure and choice blessings with which the spirit world is so richly endowed. I shall work to week, thereby aiding us in the glorious work of ushering in the "Happy New Year" when humanity shall live in the true fraternal relations of justice and peace. I shall continue to advance this work, I send you something more substantial than wishes.

BORDER PLAINS, IOWA.—M. W. Ford writes.—Can not do without the paper—please keep it coming.

LAKE MILLS, WISCONSIN.—Samuel Hodges writes.—I have now sent you your valuable and interesting paper for three months, and I am so much pleased that I want it longer, for I find it to be a paper that can be read and read as often as I find time, with much interest and profit.

JAMESTOWN, OHIO.—S. H. Smith writes.—Several of your papers have been gratuitously sent to me, and I have read them with interest, and I want to see another copy of that paper, enter my family. Have had a contest with the devil ever since I arrived at the age of maturity, and think the devil beat himself when he invented Spiritualism.

REMARKS.—Ah, yes, we see the point. You fear if the devil is beat by Spiritualism, old Theology will have to succumb! This reasoner well—without a devil, protracted meetings would be of no avail, and speculators in bristlers would no longer be honored with the title of Rev.

AROLA, IOWA.—Mrs. A. A. Davis writes.—You will find three dollars enclosed for a renewal of the RELIGIO-PHILOSOPHICAL JOURNAL. I can not do without it.

BEAVER DAM, WIS.—J. G. Gaud writes.—With all my heart I have now sent you your valuable and interesting paper for three months, and I am so much pleased that I want it longer, for I find it to be a paper that can be read and read as often as I find time, with much interest and profit.

WINDSOR, CAL.—Eleanor Lindsay writes.—Now, Mr. Jones, I commend this note to thank you for the liberal, anti-spiritistic, humane and conscientious paper, and I am sure, at least, for its advocacy of woman's rights, politically, socially and morally. Just so long as it acts on the noble principle it does at present I will read it.

LITTLE ROCK, IOWA.—L. Bennett writes.—I am now sixty three; have been a believer in the spiritual philosophy upwards of twenty years; have taken the JOURNAL a number of years, and mean to take it as long as I am able to pay for a paper.

FLUE HOLLOW, IOWA.—John Bailey writes.—I have been waiting for some time, expecting to hear more from the author of the article of a great battle in the spirit land, which should have taken place some time in March last. The author promised to enter the paper, and last but not least, for its advocacy of woman's rights, politically, socially and morally. Just so long as it acts on the noble principle it does at present I will read it.

REMARKS.—We have the communication referred to, and will publish in due time.

DALLAS CITY, ILL.—Ernest Roster writes.—Please send me three dollars for a renewal of the RELIGIO-PHILOSOPHICAL JOURNAL, as my time is up the 8th inst.

HERMON, N. Y.—R. H. Hensley writes.—I take great pleasure in reading Emma Hardinge's lectures. Thank God



between truth and error, and when longer, spiritualism will be victorious.



Written for the Religio-Philosophical Journal.

## IMMORTALS.

By W. B. Hatcher.

BROTHER JONES—The following is a narrative based upon fact; individual names only being fictitious.

## HIM.

Linda May, deprived by death of a tender mother's guiding care, yet too young, perhaps, to appreciate all a mother's worth, and fully orphaned by the loss of her father in the fratricidal strife, yet found a kindly provision in the sympathy and protection, during her earlier years, of a moderately well-to-do uncle.

Linda May was by no means wealthy, though slowly and surely rising into a lucrative medical practice—a physician in the liberal school, naturally sensible, progressive, and reformatory in his tendencies. This modest little home at Vinceland, to which he and his amiable wife Helen welcomed the orphan Linda as their own child, was a cosy, pleasant retreat, situated just on the edge of that thriving and pleasant place: built in neat and substantial style, near the centre of his acre lot of ground. In the rear, lay a well cultivated vegetable garden, with here and there a tree of some choice fruit; while on either side of the house, Flora in all her variegated charms of fragrance and hue bloomed in most tasteful luxuriance; and in front, a few fruit trees stood as guardians to an abundant and beautiful array of trellis vines, honey suckles, etc., which led directly to this simple and happy bower, the adopted home of Linda May; and here, though an early orphan, the simple, guileless Linda led a happy, rustic life, under the kind and gentle training of her amiable aunt and uncle.

Flowers were her fascination, and much of her time was given to their culture, and oft as her sparkling eyes vied with the shimmer of the humming bird's glittering wing, and her cheeks flushed with health and bloom equal to the hue of the roses, amid which she was happily singing, the songsters of the near grove, in their mellow warble and trill, as they flitted from vine to shrub, and from tree to tree, would seem to vibrate with the sweet, merry music of her voice.

Unhappily with children, the home of Linda and Helen May contained in the blithe, guileless Linda, a well spring of pleasure; and oft was the tedious of the industrious physician's life lightened of fatigue, and much of his care, by the melody of the orphan's well cultivated voice, in accompaniment with some favorite and charming piece of music on the cottage organ. For was Linda's sweetest, and finest within the flowery limits of her Eden home, but at the liberal meetings which her uncle and aunt attended in the village, was her welcome and charming voice heard in the singing exercises. Linda May was much beloved far and near by all who knew her.

## THE ACCIDENT—ITS RESULTS.

On a hot day in July, and in mid-afternoon, Linda May, as was her usual wont, was busy among her garden flowers. Ceasing a moment from her employment, she stood in the shade of a near tree to admire them and inhale the fresh air, when, raising her eyes, she saw at a distance a cloud of dust, spreading and sweeping along the road.

Wondering and straining her gaze, she presently saw approaching along the dusty highway a small, open carriage, containing a gentleman and lady, the horse in full flight. As she turned to stare, to find the cause, she saw the lady, hurled from the vehicle, the man still keeping hold of the reins, and using every endeavor to restrain the wild flight of the runaway horse; but, too late, was soon dashed to the ground violently, and the affrighted animal, still attached to the overturned carriage dashed on at a fearful pace—on, past Linda's home, and a dense cloud of dust over her beautiful flowers, and on, for miles away.

Many of the villagers ran into the road, wondering. Linda and her aunt hastened through their arbor entrance, to the front gate leading into the road. Presently they beheld two men approaching and bearing the wounded man toward their residence.

As they reached the gate, the doctor, returning from the village met and welcomed them. Conveying the injured man into his office, adjoining his residence, he busied himself in affording relief to the sufferer's agony and pain. His wounds were dressed and restored to a faint, but the doctor, Linda, assisting her uncle in his labor of love, entered.

"My dear Isabel, are you much hurt? Oh, I feared you were killed—"

He stopped short as he looked up and saw, instead of his charming Isabel, wounded and hurt, the beautiful vision before him of Linda May. With all his pain, there seemed a feeling of pleasure and admiration, in his gaze, and dropping his eyes, he closed them in a partial swoon of transport; when he opened them again, Linda had withdrawn, and heeding over with anxious solicitation, Isabel, but slightly hurt, though very pale.

Randa's anxiety for Isabel seemed now to have passed, and in a mazy mood he inquired: "My home, has he been caught, and is he unharmed? The carriage, I expect, though, is a total wreck."

The doctor assured him the latter opinion was correct, and that his spirited horse had been overhauled some miles away, bearing scarcely a scratch, and was now in safe and comfortable quarters at the only hotel in the village.

Randa smiled faintly, with something like satisfaction, at, turning to Isabel, begged the privilege of remaining a short season alone where he was, while she hastened on by rail, to reassure her anxious mother that all was well, and that he would follow in a few days.

Randa Ellis improved in health rapidly under the assiduous care of Doctor May, and early the next day after the accident, was out making observations of his new and inviting quarters, and admiring with Linda May the beautiful flowers and surrounding scenery.

Reared in the luxury and wealth of a city life, and possessed of an elegant education, an affable and winning address, Randa Ellis was well calculated to win upon the unsophisticated and susceptible nature of the guileless Linda May. He was charmed by her artless manner, and she was captivated by his refined, pleasant, and with his kind, warm and brilliant manner, his sparkling and fascinating powers.

But not to be tedious, as it is said that in the garden of Eden, the seductive and insidious serpent had been nurtured, so within the Eden-like bower of the guileless Linda's home, a serpent had been humanely trained to life. It was Linda May, and she was the serpent that had turned it. But we anticipate.

## THE CHARM OF FLOWERS.

The beautiful snow, that in soft, feathery flakes had silently fallen, covered, as with a mantle of clarity, the bowels of the poor, the laborer and comfortable homes of the rich; the lowest dale of equal crime and the palace of gold-glazed vice alike. A winter unusually early was passing, yet occasional days in the month

of February appeared almost as blithe as Spring. A balmy rain descended, and the wide earth—abundant of beautiful snow—was dissolved and drawn by the warm rays of the sun, up into the clouds again in a dewy mist.

What Brooklyn is to New York City, or, perhaps, on a smaller scale, is Calverton to Philadelphia. With all the vices under current of vice in its midst, our neighbor is fast at taking the suburbs of the city, I observe in one of those churches there is a religious revival progressing, which for momentary excitement and grotesque enthusiasm, surpasses, perhaps, anything of the kind ever enacted there. Forty penitents and more have been counted, kneeling round the altar at one time. The loud appeals and noisy exhortations, and songs of invective, mingling with the lamentations of conviction—sobs and yells of prayer form a scene of disorder, wild and strange to a reasoning mind.

It was no of this church, however, but one of the more fashionable that Randa Ellis was a regular attendant, and his parents, except in their morals, prominent members. And Linda's happy voice also, was frequently heard with pleasure in the cultured choir. But what at all too soon, this condition of nature became the deceived victim of Randa Ellis' perfidy.

True, it was a bright Sabbath day, when with others we passed, with bated breath and muffled tread into the silent, yet speaking presence of the early and beautiful dead. A bride, a mother, a corpse, express the melancholy revelation of a changing epoch in the sad conclusion of a life begun so happy, promising and pure. Yet, it was no idle fiction. She trusted her honor in his keeping, and when, at length, he consented reluctantly to give her a certificate of marriage, it was but a few hours subsequently that poor Linda was suffering within sound of the shouts of a young bride's of the religious revival, and a few hours later the morning sun shone over the young couple, a corpse.

Sad, sadly with others we gazed on the set features of that pale face, once so radiant with the vivacious glow of life, and beautiful with happy health; those deep brown eyes once so sparkling and bright, with the magnetic charm of love, now closed and dim. And then we looked on the large Christian cross of many and beautiful flowers, which quite covered her form within the rich, though modest coffin. Yes, we thought, it is well. How appropriate these light and airy flowers—how emblematic of life's purity.

Near the centre of the cross, prominent over all, was a single, though sufficient representative of that rare and beautiful flower, the "rose of Sharon." So exquisite in shape, fragrance and hue, and of the resurrection, according to the sacred legend, no voice of sorrow, no tear, no work should be in the hands of every grocer, produce dealer, dairyman, farmer, manufacturer, and others who may wish to engage in a profitable business.

PRICE, \$10.

For further particulars, send for Descriptive Circular. Address: Dr. W. C. Bruzon, 145 La Salle St. Chicago.

It is also for sale at the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, 187 & 189 South Clark St. Chicago.

## PEOPLE'S FREE CONFERENCE OF WASHINGTON D. C.

To the People of the United States.

After mature deliberation on the subject, we have determined to inaugurate a movement, the purpose of which is to secure a more perfect guarantee of the rights of the colored people; to be styled the NATIONAL LIBERAL MOVEMENT, the aims and ends of which movement, are herewith set forth; and we earnestly invite the co-operation and organized efforts of all lovers of religious liberty of every denomination, who feel the necessity of guarding the rights of the most oppressed of men, in this nation. For the furtherance of this cause, we earnestly recommend the erection of a committee of co-operation in all parts of the country, from and around which the movement may be strengthened, until a thoroughly organized sentiment shall be established against all sectarian legislation, and the repeal of all National or State laws on the subject of religion inconsistent with our purpose.

We aim at the overthrow of no religion, or religious systems or beliefs; but we seek a universal religious liberty for all equally, without any, either direct or implied, discriminations. Our object is simply to make this the United States of America in reality, what it professes to be, viz: A LAND OF RELIGIOUS LIBERTY.

The following declarations embody the substance of our views:

1st. That the rights of conscience in matters of religious belief, are of the first importance to the moral life, peace and happiness of a people.

2d. That the true spirit of the political institutions of this country, as set forth in the Declaration of Independence and the Constitution of the United States, and preamble to the same, is clearly for the establishment of this right, as against any legal discrimination between religious beliefs, or any authoritative enunciations thereon; and further; that the letter of the fundamental law expressly declares for this liberty and protection.

3d. That we seek no more than is provided for in the aforesaid law, as touching this right, when that law shall be justly interpreted and properly applied.

4th. That we most solemnly and earnestly protest against all legislation, exhibiting either direct or indirect preferences in any manner whatever, on the subject of religion, or in any way giving a political sanction to religious dogmas, and especially against the favorable consideration of petitions to incorporate such dogmas in the Constitution of the United States.

5th. That the truths or falsities of religions, are matters upon which the government has no right to give an authoritative opinion, but to enforce order and preserve peace and security for all.

6th. That we will as determinedly oppose the enactment of laws favoring our opinion, should such attempts be made, as we would oppose the enactment of laws against the opinions and beliefs of those whom we may deem in error, leaving all religious matters to the affairs of conscience, and of right belonging to the individual and the government of the universe.

ISAAC REIN, Chairman of Com. of Correspondence. A. SAWYER, Secretary.

REMARKS—We heartily endorse any move that has for its object diffusion of such knowledge among the people that will eventually result in breaking the chains of old Theology and making the people free! We hope this "National Liberal Movement" will accomplish the object desired.

THE Hon. Mrs. Yelverton, Lady Avonmore, the heroine of the famous English divorce suit, has gone on a tour in Missouri, and will be heard at her undivided attention to raising stock.

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## NEW BOOK!

entitled, "FRESH EGGS AND YELLOW BUTTER."

This work is an exhaustive treatise on those subjects, and shows how to keep eggs fresh for a year at an expense of less than one-half cent per dozen. There are two eggs sent each year, first, April and May; second, from middle of July to middle of October, when eggs can be purchased from 10 to 15 cents per dozen, and if preserved until winter, they can be sold from 30 to 50 cents per dozen. The processes are sure and reliable. Over three hundred thousand doses have already been prepared this season by persons who tested Dr. A. A. Proctor's last year.

Hardy Butter, (which can be bought for less than one-half the price of good butter), may be restored to a perfectly sweet condition. White and streaked butter made to imitate good June butter; and an Improved Butter Preserver, for keeping new butter in a sweet state for all purposes.

This book also contains many other new and valuable formulas, with full directions, so that any one can prepare and use them, being the result of fifteen years' research and experience by a practical chemist. This valuable work should be in the hands of every grocer, produce dealer, dairyman, farmer, manufacturer, and others who may wish to engage in a profitable business.

PRICE, \$10.

For further particulars, send for Descriptive Circular. Address: Dr. W. C. Bruzon, 145 La Salle St. Chicago.

It is also for sale at the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, 187 & 189 South Clark St. Chicago.

## Health by Good Living.

BY W. W. HALL, M. D., Editor of Hall's "Journal of Health."

This book is to show how high health can be maintained on common domestic food, by "good living," which means eating with a relish the best food, prepared in the best manner.

The best food includes meats, fish, poultry, wild game, fruits, and the grains which make bread.

The best cooking preserves the natural taste and juices. As there can be no "good living" without a good appetite, how to get this good living without money and without food is pointed out, and it is hoped, in very clear and plain terms.

Some of the subjects treated are:—

The object of eating: Power to work: Early breakfast: Dinner-time: Lunches: Eating "down town": What shall I eat? What shall I not eat? How to get fat: How to get thin: How to get strong: How to get weak: How to get healthy: How to get sick: How to get well: How to get old: How to get young: How to get rich: How to get poor: How to get happy: How to get miserable: How to get contented: How to get discontented: How to get satisfied: How to get dissatisfied: How to get wise: How to get foolish: How to get brave: How to get cowardly: How to get generous: How to get selfish: How to get kind: How to get unkind: How to get good: How to get bad: How to get virtuous: How to get vicious: How to get noble: How to get base: How to get pure: How to get impure: How to get clean: How to get dirty: How to get honest: How to get dishonest: How to get true: How to get false: How to get real: How to get unreal: How to get good: How to get bad: How to get virtuous: How to get vicious: How to get noble: How to get base: How to get pure: How to get impure: How to get clean: How to get dirty: How to get honest: How to get dishonest: How to 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Journal," for the month of Dec., 1870, 1871, 1872, 1873,  
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## Frontier Department.

BY..... R. V. WILSON

From the Washington Daily Patriot

## SPIRITISM.

Rev. Dr. Heccker's Lecture.

The lecture of Rev. J. T. Heccker, Superior of the Parish of New York, on the subject of "Spiritism, or intercourse with the Inhabitants of the Other World," at Wall's Opera House last night, was attended by a crowded and quite intelligent audience, among whom were many distinguished persons.

The lecture was given for the benefit of the Young Catholic's Aid Society, and, judging from the crowd that thronged the building, must have been a very marked financial success.

Speaker Heccker is a most interesting and eloquent speaker, and an able logician, and combines a ready flow of language with a pleasing address and a commanding personality.

He was accompanied on the stage by several Catholic clergymen, and a committee of the society in whose behalf the lecture was given.

Having been introduced to the audience, the lecturer commenced by referring to the startling effect on the public some thirty years ago of the announcement that there were persons who held communion with the inhabitants of the other world, and to the supposition at the time that the matter would soon pass away and no more be heard of; but that, by and by, this communication with the inhabitants of the other world began to spread over the country, and counted many believers among men in almost every profession.

Mr. Heccker then related a number of facts to treat this subject before a public audience, although he had given much attention and thought to it, but he had at length concluded to make it the text of his discourse. He would consider, first, whether we, who are in the present stage of civilization, can hold communication with the spirits of those who have passed away from earth; and, second, what is the nature of that communication.

In regard to the first point, the testimony of all history is in its favor; and he said it to be a singular thing that an intelligent Christian community, a community believing in the Bible and its teachings, should be startled by the announcement that there is communication with the spirits of the dead. The Bible is full of this history. The angel came to Mary and told her that she was the mother of the Savior of the world. If this statement is a fable, then is Christianity a fable. Therefore, there could be no doubt of the communication with the inhabitants of the other world. Every one who accepts the Apostle's creed, "I believe in the communion of saints," accepts the truth of the proposition that there is communication with the spirits of the dead. The Catholic believes in this communication, and the history of the Catholic church for nineteen centuries has been fraught with evidence of its truth. The revelation of Divine truth through the church, as a whole, whose influence shrouds us from harm, and the festivals of the church in honor of the holy departed, are a part of the Catholic religion. Hence, all who believe in the Catholic faith, Spiritism brings nothing new.

The very heathen religions rested on the same idea as the foundation of their belief. We are told by the authorities that the demons who appeared to the pagans, and they worshipped them in place of the true God.

The speaker then proceeded to read extracts from the writings of various scholars of the past, to show that not a few of the most intelligent men that have lived, have given in their adhesion to the truth.

The speaker cited from Dr. Channing and other eminent leaders of Protestant belief to show that they confessed to the truth of the mystic influence by which "the living and the dead make one communion."

He cited from many Protestant authorities to show that while they repudiated this doctrine as superstition, yet it was asserted in their religious books. The speaker, when a child, used to read a prayer every night, which commences "Now I lay me down to sleep," but which he had never taught to recite in this way:

"Four corners to my bed,  
Matthew, Mark, Luke, John,  
Bless the bed which I lay on,  
Which contained the very essence of this belief,  
and which was to be found in one word of a hymn which is sung in the Protestant churches, and which, while in a church one day, he had found in one of his hymn books. The hymn begins:

"Thus far we go,  
and the verse referred to, reads thus:

"I lay me down to sleep,  
Peace be the pillow of my head,  
While with appointed angels keep  
Their watchful stations round my bed."

The socialistic and scientific investigators deny this doctrine on a common ground. They deny everything that they can not inspect and certify. They must know it to be a mathematical certainty, as sure that three and three make six, or they denounce it. If this sort of test is to be the criterion, then every thing that we hold to be true and beautiful, must disappear.

In opposing the idea of communion with the inhabitants of the other world, these men would use all the religion and all morality, and reduce us all to the level of the animal. In their eagerness to destroy Spiritism they would annihilate the Christian religion.

The speaker related as an illustration of the socialistic style of arguments the story of the man and his pet bear, who were basking in the sun, when the man fell asleep, and every moment was awakened by a fly alighting on his nose. He would brush the fly away, and then fall asleep, and the bear observing his difficulty, in order that his master might enjoy his slumber, watched an opportunity, and when the fly alighted on his master's nose, gave it such a smack that the man fell prostrate and dead. Thus the whole case would give Spiritism, prostrate all that is noble in our nature.

The speaker then went on to argue that the Protestant craving for modern Spiritism is nothing less than revenge on the strict of Catholic truth.

He then proceeded to consider the nature of his second proposition, "What is the nature of this communication?" and said it was at this point that all Catholics departed from the doctrine of modern Spiritism. He had been puzzled to explain this point before a promiscuous audience, and bring it home to their consciences. But when he addressed a more divided from the Protestant friends on the subject? There are two sides to this belief—a light side and a dark side, an angelic and a diabolic, a divine and a profane. Which of these is the true? He had determined to rely alone on Protestant authorities as from many had chosen to refer only to such agents whose characters for honesty nothing could be urged on either side. He then read extracts from the writings of the noblest minds, Moore Hall, Mr. Jefferson, Jackson Davis, J. A. Loveland, Mr. Newton and others, to show that from their own experience they had arrived at the conclusion that the communication with the spirits were imperfect, because the mediums were often imperfect, the conditions imperfect, the spirits themselves deceptive, and capable of assuming false guides, thereby making naturalistic revelations.

He read a resolution adopted by a Spiritual Convention in Topeka, Kansas, in 1859, in which the convention declared that the communications were ignorant and ill-fitted to reply to their questions, when propounded, that therefore they ought to be discontinued in future communications to take the place of solemn utterances of the laws of the universe.

He quoted from Judge Edwards to show that often the mediums are so imperfect that it is difficult to obtain one that is reliable, and in the communications of the latter the mediums are frequently doubtful and even dangerous. Thus, by the communications of their own advocates, these spiritual mediums and the spirits with whom they are in intercourse are guilty of being harmful, untruthful and dangerous.

He cited from Mr. Newton a leading Spiritist writer, to show that spirits of one class can assume the disguise of spirits of another class, and so perfectly as to defy detection. He also quoted from Jackson Davis, another great Spiritist, who says the spirits can take on them any guise, to suit the object to be obtained in the revelation.

He related several anecdotes concerning the difficulties of an invalid after spiritual knowledge, through a medium who pretended to obtain written communication: alleged of the spirit of any dead person whose name would be written on a slip of paper. In this manner the speaker gave a spiritual letter from a friend of his, who, happily, was still in the flesh, and doing a thriving business in Mercer street, N. Y. He also at another time wrote his own name on a slip of paper, and presently received a long communication from his own spirit. The inquirer then made up his mind that he was down to all such chicanery and humbug, and denouncing it as a delusion and a fraud.

Having in a very interesting manner shown the imperfections of the spirits and mediums, and the trickery of the mediums and spirits, from the written confessions of their most honest, intelligent and sincere believers and advocates, the speaker asked of all reasonable men and women, "Does Spiritism exist?"

Moore Hall says it exists in Christianity in the purity of its precepts and examples. S. F. Andrews says, "I know ten thousand spirits who agree on some facts, and they all agree that they have never seen God."

The speaker read from the BANNER OF LIGHT, (a spiritual journal), to show that the belief in the existence of spirits is also held by God, in the abstract, in a nonentity. Thus they have got rid of God. The same acknowledged spiritual authority denials the existence of his aid to the invalid.

Moore Hall says, "I have been an invalid, and with the spirits will tend to throw a man off his balance," which is a respectable way of saying it will make him insane.

The speaker then said, "It is very difficult to be a perfect medium; that to perfect one must throw off his selfhood," or which we understand him to mean, his rational nature, and when he has thrown off his rational nature he must follow a blind power. In other words, he is given up to insanity, and only needs to go on to come to a straight jacket and the mad-house.

to show that spirits of one class can assume the disguise of spirits of another class, and so perfectly as to defy detection. He also quoted from Jackson Davis, another great Spiritist, who says the spirits can take on them any guise, to suit the object to be obtained in the revelation.

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He will be remembered as the man performing so many wonderful cures all over the United States, with his Magic Paper.

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As Described and Portrayed by Spirits.

Through Mrs. Elizabeth Sweet.

WITH AN INTRODUCTION BY JUDGE J. W. EDMONDS.

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Contains no Lead, Sulphur, or Sugar of Lead, no Litharge, No Nitrate of Silver, and is entirely free from the Poisonous and Health-Destroying drugs used in other Hair Preparations.

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ROMANCE AND GENERAL REFORM.

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VOL. IX.—NO. 22

Don't fail to read the advertisement and recommendations of the Tetofsky, or Russian Crab Apple of the west. Every one who has a bit of land should send to J. Gould, Beaver Dam, Wis., for half a dozen or more trees.

NATURE'S HAIR RESTORATIVE is one of the wonders of the nineteenth century. It removes dandruff, keeps the scalp fresh and clean, and gives the hair a fine glossy appearance. Read advertisement on eighth page.



**PRAYER AND WORSHIP.**

By Wm. H. Farnestock.

side of the Almighty Father, the Great Spirit, or God, is, according to the commandment given to Moses, worshipping an idol, and not the true and only God.

"Who will give light upon this wonderful subject which spirit intercourse is daily developing in the multitude of new planes to the world? And who does not pity the poor human who almost 'dies' for the sake of their knowledge?"

To the question, "Who will give light upon this wonderful subject?" etc., I answer that all things are perfectly plain when understood, and that the condition of the lady, or her suffering, as above detailed, is the result of false teaching in regard to the cause of the condition in which she is found.

Lancaster, Pa., Feb. 2nd, 1871.

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Written for the Religio-Philosophical Journal.

**"THE GOD OF THE BIBLE."**

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This brings me to the third proposition which I wish to consider. It is this: The beings called "angels" in the Bible are identical with those we call "spirits." That is, the angels spoken of in the Bible, were, according to the Bible, the spirits of men who once lived on the earth. In support of this proposition, I will refer the reader back to my quotation from 1st Samuel, and then to the other quotations I have made, wherein the angels were called men. Is two or three of these cases, these angels were not known to

**Spiritual Manifestations through De Witt  
C. Hough.**

the presence of an unusual but palpable and powerful intelligence, and thus far demonstrated the immortality of the soul. There is no question of the fact that, as a physical medium, Mes-

The geological, zoological, and botanical collections brought home are of a rare and valuable character.

GRAN VALLEY, CAL - G. Goodhouse writes.  
Write to any anything in praise of the JOURNAL,  
and he writes. It has only to be read to be  
praised.



and there attached inspection of the Works<sup>100</sup> relating















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Frontier Department.

BY E. V. WILSON  
From the Baltimore American.  
E. V. Wilson's Lectures in Baltimore.

In Jan. last, a series of lectures were delivered in Calvert Hall, corner of Calvert and Saratoga streets, by Mr. E. V. Wilson, of Chicago, and so peculiarly strange were his manipulations, whether spiritual or not, that he created a decided sensation among well-worn persons, and, in fact, many of his stories were so plausible that parties declared that they were correct in every particular. Encouraged, no doubt, by the success which thus attended his lectures,

Mr. Wilson resolved to re-visit Baltimore, and re-visit his wonderful lectures, and last night he held forth at the Calvert Assembly Rooms to about one hundred persons, the majority of whom were males. Mr. Wilson prefaced his manifestations with a lecture abounding in strong aphorisms, and called to his aid the Bible for the truth of what he asserted. His language was of the loftiest character, and where he failed to convince his auditors with his situations, he also convinced them with his metaphysical sentences. He said that there was no greater thing than he who feeds the soul; that we are in a school of discipline, and learning more of God every day.

First a Blessing, as he taught him to feel for others, and related how he became convinced of that idea while suffering from a convulsive ailment. He said that he would not force his spiritual opinions upon the audience, but attempted to prove his theory of Spiritualism by copious Biblical extracts. In reference to the creation of man, the reporter understood the lecturer to say that before man was created he was composed of

Infinitesimal atoms of earth, water, vegetation, mineral, etc., it being in the sea of "light" (a very pretty idiom); that God collected some of these atoms and moulded a human being, the same as a potter does his clay; and afterwards that God breathed life into the clay; and the lecturer claimed that man being formed from these substances, many hundreds of which were impure, his body became affected with innumerable diseases, and from this many persons in the audience doubtless came to the conclusion that the dirt in their composition was as foul as the bed of Jones' Falls.

Among other things touched upon by the lecturer was one in reference to

Strong Minded Women claiming the right to vote; and, said the speaker, if that idea does not soon burn, the idea will break the brain of the suffrage advocate. He said that at first the soul of man was low and coarse, but that by degrees it became filled with purity and wisdom.

He then passed among the audience, and by placing his right hand in close proximity to a person's head, professed to outline the

Physical Points in said person's anatomy, and after he had completed his diagnosis of their ailments, he called upon each person to state if he had read their thought. The answers were invariably in favor of the lecturer, who, if he is not a sharp psychologist, is certainly possessed of remarkable guessing qualities. One gentleman, however, answered the lecturer in such a manner that skeptics who were present were bound to say

Humbug! The gentleman alluded to was informed by Mr. Wilson that he (the sub'd) had at the age of twenty-one years been injured on the shoulder by supporting a heavy load, and that his hip had been injured by a fall. The gentleman stated that he remembered no such casualties, but that he sometimes felt a slight pain in the shoulder.

Mr. Wilson then proceeded to see the spirit forms of sundry persons lounging indolently about the hall, and induced a number of persons to declare that his photographic mind was correct. One gentleman, however, who was a skeptic, in a spirit who stood beside him, dressed as

Hospital Steward, a complaint in which, thirteen years ago, was in business with the gentleman. The failure of the gentleman to recognize his defect came with a beautiful illustration of what Hip Van Winkle says when he mournfully exclaims:

"And we are so soon forgotten when we are dead!" The most curious portion of the lecture of the evening was the lecturer, in evidence, stated that humanity inhabits from

Wall Paper, after it has been hung, the impure qualities possessed by the person who previously occupied the house were all upon the wall.

If that theory is correct, what terrible crimes have committed in harboring tramps and other dishonest persons in their houses, and perhaps when a person takes into consideration how often dishonest persons swindle their landladies, there is a grain of truth in the assertion, for it is well known that many men pay in advance for their board, but that in a short time they become reckless and forget to pay at all for their lodging and board.

Four Races. The lecturer, in addition to conversing with spirits and telling fortunes, informed one gentleman in the audience that he was related to no less than

Hymeneal. Married at Harmon Hall, Washington, D. C., on Sunday, Jan. 29, 1871, by John Mayhew, M. D., John A. Conant, Esq., to Miss Rosetta M. Squires, all of Washington.

There is a great lesson in this marriage, worthy the consideration of all Spiritualists.

1st.—In the fact that it was a public marriage before a large and very intelligent audience, and at the conclusion of the morning service.

2nd.—The most courage of the bride and bridegroom in daring to brave public opinion, by being married in a public hall, and after the morning services of a spiritual meeting, and by a Spiritualist, thus adding dignity to our meetings by the solemn rites of marriage according to the Spiritualist's standard of truth, and testifying to the world at large on which side this young couple are. The ceremony, as performed by Dr. Mayhew, was grand and solemn, his lecture and impressive, and the Doctor is enthusiastically called for this sacred article. His white hair, venerable look, and excellent reading of the ceremony, created a

3rd.—What a contrast the marriage of these young people as Spiritualists, in an audience of Spiritualists, and by a Spiritualist, is here presented to the world, by the side of those speakers and mediums who employ a minister of some church to marry them. Within the last ten years, several of our speakers have married, and without an exception have gone over to our common enemy to have this sacred rite performed, thus, by their public act, saving Spiritualism is all well enough, but when they go over to our common enemy to have this sacred rite performed, thus, by their public act, saving Spiritualism is all well enough.

Long may our Brother and Sister Conant live to see the married state they have entered into, and publicly all present greeted them with the right hand of fellowship.

E. V. Wilson's Appointments for February, 1871.

Wednesday, Thursday, Friday, Saturday and Sunday, Feb. 1st, 2d, 3d, 4th, 5th, and 6th, in Goldsboro, N. C., at 8 o'clock P. M.

Monday, Feb. 7th, at 8 o'clock P. M. in Washington, D. C., at 8 o'clock P. M.

Tuesday, Wednesday and Thursday, Feb. 8th, 9th, and 10th, will speak in Camden, N. J.

Friday, Saturday, and Sunday, Feb. 11th, 12th, and 13th, each evening and Sunday at Camden, N. J.

Monday evening, Feb. 14th, will give a lecture at Harmon Hall, corner of Wood and 11th streets, Philadelphia, Pa.

Tuesday, Wednesday and Thursday, will speak in Vineland, N. J., Feb. 14th, 15th, and 16th at 8 o'clock P. M.

Saturday, Feb. 18th, will give a lecture in Calvert Assembly Rooms, Baltimore, Md.

Sunday, Feb. 19th, will speak in Calvert Assembly Rooms, Baltimore, Md., at half past ten, A. M., and half past seven, P. M.

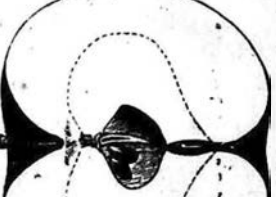
Monday and Tuesday, Feb. 20th and 21st, at 7 1/2 P. M. in Troy, N. Y.

Wednesday, Thursday, and Friday, at 7 1/2 P. M. in Erie, Pa., and at 7 1/2 P. M. in Erie, Pa.

Saturday, Sunday, and Monday, Feb. 26th, 27th, and 28th, in Cortlandt, on the Syracuse and Binghamton R. R., four lectures, beginning on Sunday, Feb. 26th, at 8 o'clock P. M.

Mr. Wilson, Monday, and Tuesday, Feb. 20th and 21st, at 7 1/2 P. M. in Troy, N. Y.

Tetofsky Apple.



Or Russian Crab of the West. And Best Early Market Apple Known.

Send 8 amp for Price List to I. Gould, Nurseryman, Beaver Dam, Wisconsin.

Office of the Beaver Dam Nursery, January, 1871.

THE TETOFSKY, sometimes called RUSSIAN CRAB. It is of Russian origin; color, yellowish white, with green streaks under a light green, slightly red above; crisp white flesh. The earliest market apple known.

By the propagation of this apple, so desirable and so early, has been secured, before the season, and in all only one seedling by a few. The reasons given are its early and its crispness, its early and its crispness, its early and its crispness.

NOTICES AND TESTIMONIALS.

TETOFSKY.—Tetofsky, Aug. 20th, 1869 may be seen in our grounds among trees with fruit early, six inches to three feet from the ground, on trees only in the fruit of the tree.

TETOFSKY, OR RUSSIAN CRAB.—Last year one of our trees of this variety produced one apple: this year the same tree produced three apples, and for beauty they could be made of. They look like a red apple, but are of a different color.

THE RUSSIAN CRAB APPLE.—C. Matson, of Lehigh, has a tree of this variety that has produced ripe apples in the fruit of the tree.

THE TETOFSKY.—Within a few years several varieties of apples have been added to the list for our customers in Minnesota. Among the most valuable is the Tetofsky; it is very early, and as an early apple it is the right fruit to eat the majority of the season.

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HENNING, Wis., May 10th, 1870. I. GOULD, Esq.—Dear Sir—Enclosed find amount due for trees. They were very nice ones. If I can do anything for you here, please let me know, and I will do it with pleasure. Truly yours, F. W. WILSON.

I. GOULD, Esq.—Our trees came to hand, and give the most perfect satisfaction; please forward the following soon: (here follows a second order.) Respectfully, DELAS STANLEY.

MADISON, Wis., May 30th, 1870. MR. GOULD—Dear Sir—The box of plants came safe to hand on Thursday, in excellent order, for which you have my sincere thanks. MRS. O. S. WILSON.

CHICAGO, N. H., May 15th, 1870. MR. I. GOULD—Sir—The trees which you sent by express to me, are received in good order. Yours, &c., R. L. WILSON.

MADISON CITY, Iowa, May 24, 1870. MR. GOULD—Dear Sir—The box of trees came last Thursday—all in first rate good order. L. BARCOCK.

CHICAGO, Wis., May 15th, 1870. I. GOULD, Esq.—Dear Sir—I credit with amount of bill for plants. I have given them to the manager of my packing. I have had plants from your nursery, and they were all in good order. I am sure all those who have dealings with him on his part he will faithfully and strictly perform every engagement and promptly meet every liability. Yours truly, J. J. HOYLE.

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I. A. SCOTT, County Judge of the County of Dodge, State of Wisconsin, do hereby certify that I have known Ingram Gould, of the city of Beaver Dam, for more than ten years last past. He is a gentleman of strict integrity, and every way reliable and responsible. I can assure all those who have dealings with him on his part he will faithfully and strictly perform every engagement and promptly meet every liability. A. SCOTT, County Judge.

We cheerfully endorse the above statement. R. C. McFARLAND, Mayor of Beaver Dam. O. H. STEVENS, formerly of Wisconsin Mills.

Mr. Ingram Gould, Esq., the proprietor of the Beaver Dam Nursery, Wis., was in this city a few days ago. Mr. Gould is one of the best and most reliable nurserymen in the West. This state is indebted to Mr. Gould for many trees. Minneapolis Minn., Farmers' Union, Jan. 1st, 1871.

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VOL. IX.—NO. 23.

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## A SEARCH AFTER GOD.

Is there any Work in Nature or Art that  
does not Point Significantly to Indi-  
vidualized Man as its Author?

NUMBER TWENTY-NINE.

The arm of man is strong, his eye clear, his  
aspirations far-reaching, and his intellect grand  
in its conceptions. Ever endeavoring to solve  
the problem of Nature, he walks forth, never  
hesitating to undertake any task, however difficult.  
He stands at the head of all created things.  
He looks beneath him with the microscope,  
and above him with the telescope, but nowhere  
within their range does he catch a glimpse of  
God. With a discriminating vision and com-  
prehensive mind, he glances at the Book of Na-  
ture, surveys its mystic pages, and the beauty  
of its illustrations, and while admiring its con-  
tents, he wonders who is the author thereof.  
This grand Book of Nature, so profusely illus-  
trated with living realities, and in which the  
rippling streams, mighty rivers and oceans, sing  
an anthem of praise, must have somewhere an  
author.

Who can stand on an Alpine peak, and survey  
the flashing lightning beneath his feet, and hear  
the moaning thunder, and behold the clouds  
moving in grand array, without seeing evi-  
dence of a design connected therewith, and won-  
dering where the Designer is? Amidst the sol-  
emn grandeur of the scene presented to the  
vision from that Alpine peak, the mind feels the  
presence of an author, in the rocks, in the tread  
of the wild galle, in the whispering of the  
breezes, in the flashes of light from cloud to  
cloud, and in his agony he cries,—"Where is the  
Designer of all this?"

This Alpine peak is nearly five miles in  
height. Below are moving clouds and pater-  
ning rain-drops; above, the blue canopy of heav-  
en. We can travel to the valley below, but not  
to the heavens above. We can hear the rustling  
of the elements, but not the footsteps of the  
Creator of moving, throbbing worlds.

We know our career from the cradle to this  
date, but the future is veiled from our vision.  
Standing here, the lesson we learn is a beautiful  
one. We have turned over a new leaf in the  
Book of Nature, and read the action of unseen  
forces, and we know there is an author some-  
where. Standing there, the mind yearns to hold  
communion with him who conceived these state-  
ly mountains; who sculptured these rude rocks,  
made these precipitous embankments, fashioned  
that beautiful galle, and arranged the action  
of the elements beneath the feet.

There is water there, and man knows its com-  
ponent parts; there are clouds there that were  
settling quietly a few hours ago in the ocean,  
and he knows that they are composed of hydro-  
gen and oxygen; there is electricity there, and  
he can control it; there is atmosphere there,  
and he fully understands its composition. He  
reads from the Book of Nature the action of the  
elements, and while there he beholds mist, snow-  
flakes, and halos, riding on the bosom of a  
storm-cloud. The scene is grand!

Is this Book of Nature without an author?  
Nay! Wherever a design is manifested there  
is a Designer—Individual Intelligence. The  
haloed mistling in the bosom of that storm-  
cloud, and playing with the forked lightning,  
claimed that no Infinite Intelligence was con-  
nected with its formation; and there was not  
Nature's forces, however, are organized and  
controlled by intelligent beings. Steam is taught  
to drive the ponderous wheels; electricity to car-  
ry news with the speed of thought; and in all  
departments of life we find the elements sub-  
servient to the use of man. He can analyze the

atmosphere, water, the food we eat, the human  
system, and there appears to be no limit to his  
power. Indeed the chemist can make tissues  
resembling the human body; can make milk,  
equally as nourishing as that from the cow.

On earth, man is living in the primary stage  
of existence. He is merely an apprentice here,  
and must have the experience of earth life.  
His body is a part of all the elements, and as  
the inner man moves around in this shell, it is  
only emblematic that it shall, by and by, con-  
trol the forces of Nature.

Here, then, on earth, his career is rudimen-  
tary, and he is only preparing himself for an  
advanced position in the spirit world. While on  
earth that which he cannot do as man doing, he  
ignorantly ascribes to God. He knows one thing:  
that is the arts and sciences, and in the various  
departments of life, that man, individualized  
man, is connected with all things, and he is too  
wise to ascribe anything therein to a God.

While he can influence electricity, and send  
news with the speed of thought, he cannot  
control it in the atmosphere, and because he  
cannot, declares that God himself must  
have exclusive charge of it. Dr. Franklin  
could draw electricity from the murky cloud,  
and bottle it; and with his lightning-rod to pro-  
tect him, he could defy the God of Abraham,  
Isaac and Jacob, and rest in perfect security.  
But it needs no elucidation to prove that man  
created all things in the arts and sciences, and  
now we propose to advance in the regions of  
space beyond the murky cloud and lightning's  
flash, and there search for the Divine Architect  
of the universe.

O the limitless grandeur of the starry dome!  
the poetry of the Book of Nature! the philo-  
sophy of moving, throbbing worlds, and the mathe-  
matics of their orbits, and the times of their  
revolution!—oh! before the magnificence pre-  
sented to our inspired mind, we tremble like a  
child, and falter for a moment in our course.  
A mere drop in the bucket, an atom of the uni-  
verse, we feel like struggling and ascending  
higher in the scale of existence, that by and  
by, in our ascent, we can catch a glimpse of the  
footprints of Deity.

And now, all at once, our mind is carried to  
the bed-side of one of earth's children; and as  
we hear the sobs of a wife, the heart-rending  
cries of anguish that come from his children,  
we know that Death is advancing slowly, but  
surely in that family circle. As we gaze at  
the dying man, and see the once-illuminated  
countenance and brilliant eyes of Lucretia the  
philosopher, fading gradually into the twilight  
of death, we recognize one of earth's favorite  
sons. Like us, he had searched for God. For  
nearly half a century he and his family had  
brilliantly illuminated their altar with the fire  
of their devotion, and day after day he had sent  
forth his prayers, to what he knew not, asking  
for Deity to manifest himself to man. But his  
prayers were not answered; his appeals died off  
on the breeze, in plaintive, echoing whispers,  
as if to mock him, and now, prostrated on the  
couch, he was dying; and as we gaze upon the  
scene, and catch the mingled groans of wife,  
children, and friends, the tear springs to our eye,  
a messenger of sympathy from that heart of ours,  
and we, too, feel sad. Lying there, in the arms  
of death, all at once his eyes kindle, his counte-  
nance becomes gloriously illuminated, his lips  
move, and there comes forth the ejaculation:  
"There is a God! I see his angels around my  
bed, to welcome me to his home!" and then his  
eyes fade, his countenance slips into its former  
deathlike state, and the spirit soon passes  
over the silent river. He had pursued through  
the various stages of death, one of which is per-  
fect lucidity, or clairvoyance, when, for a mo-  
ment, the spirit world bursts in upon the enrap-  
tured vision, beautiful music touches the ear,  
and then the spirit, in passing from the body,  
loses its consciousness, and is sometimes retained  
so for many days. An hour had hardly elapsed,  
however, before this wise man recovered his con-  
sciousness, to find himself among those who  
had died years ago, and his eyes met theirs. A  
bevy of little children pined him singing a  
welcome song, and showering around him beau-  
tiful bouquets of flowers.

The scene was to him so bewildering in its  
grandeur, and seemed to express so much, that  
he could utter not a word. On all sides he was  
met by the smiling faces of those he knew in  
earth-life, and the sadness he had experienced in  
parting from his wife and children for a while  
had left him. A wise sage he was on earth,  
and like us he had searched for God. No  
sooner had he passed to the Spirit World, than  
he expected to have unveiled to him the real  
God. He did not expect to find anything there  
but those works that had just emerged from the  
hands of Deity, and when his eyes were first  
opened in spirit-life, and he heard a bevy of lit-  
tle children singing a sweet song of greeting,  
and friends clustered around him to welcome  
him to his home, he felt within his soul the  
most pleasurable emotions of delight! His first  
question was to those around him, "Where is  
God? I desire to see him!"

Those around him smiled, but told him that  
they had never seen the being after whom he  
was seeking. The wise sage then remained si-  
lent for awhile in solemn meditation, then  
said:

"Who made you beautiful villa that I see  
from this place?"

"Spirit mechanics," his attendants replied.

"Lucretia—Spirit mechanics?"

"Spirit—Yes: those who can evolve from the  
elements, the materials for a house, just the same  
as the acorn can evolve from the earth a tree."

"Lucretia—Indeed! I am amazed at this.  
Mechanics in heaven? Mechanics in the  
Spirit World? I supposed that God made ev-  
erything here."

"Spirit—On earth, many entertain similar  
notions. No one within the circle of my ac-  
quaintance have ever seen the being after  
whom you are so earnestly seeking."

"Lucretia—Well, I am puzzled, but tell me

something of the laws that govern the produc-  
tion of things here."

"Spirit—On earth, you recognize the fact that  
there is a peculiar process that governs the for-  
mation of various materials. In order to procure  
wool, you must have sheep;—they eat the grass,  
from that is eliminated life, flesh and wool.  
Were there no life in the grass that the sheep  
could appropriate, they would soon die; if no  
wool there, you would find none on them. The  
sheep goes to the grass for life, flesh and wool,  
and just as long as their physical organization  
is strong enough to eliminate therefrom those  
three elements, just so long will they live. This  
is a peculiar process, and has been wisely ar-  
ranged. Man in the primary stage of existence  
is a puny child—weak indeed! He built a rail-  
road, dug canals, fills up valleys, makes artifi-  
cial rivers and lakes, sends news with the speed  
of thought, and does many other things that are  
wonderful to you, but with all his achievements,  
he has not made an apparatus that can elimi-  
nate life, flesh and wool from the grass. Sup-  
posing I should point you to a spirit that pre-  
sented as much power as the sheep,—no more,  
no less, and who could eliminate, or extract  
from grass just what the sheep does—life, flesh  
and wool—you might feel inclined to regard that  
spirit as a God. Puny being,—search for  
God! Reason to some effect. Now let me tell  
you that it is just as easy for spirits to organize  
the conditions that produce animals, as it is  
for you to unite fire and water, and allowing  
them to ferment, animal life is generated there-  
from. But I will not refer to that here. The  
sheep goes direct to the elements for wool—the  
grass. Is man less powerful than the puny  
sheep? Can't he go to the elements, too, and  
obtain wool—in fact, obtain all those things  
which men on earth are dependent on animals  
for?"

"Lucretia—Your reasoning perplexes me.  
Do you claim that spirits can go direct to the  
elements for those things they require?"

"Spirit—I do. Is not their power equal to  
the animals on earth? The process on earth  
was wisely arranged; but what is adapted to  
earth, would not be for the Spirit World. Here  
we go in many instances direct to the elements  
themselves for a supply. No God made that  
beautiful villa yonder. Spirit mechanics, they  
who understand those laws that enable them to  
evolve from the elements everything that they  
need, are the ones that did the work. Where-  
ever you see a work that bears evidence of de-  
sign in the spiritual or material worlds, you  
will find man connected with it, and they point  
significantly to him as the originator thereof.  
The Negro thought he had found God, when he  
visited that palatial residence on earth, and you,  
a wise sage of earth, thought you had found a  
God, when you saw that beautiful villa in the  
Spirit World. You will now have ample op-  
portunity to search for the being you are after."

"Lucretia—I desire to continue my investi-  
gations. Your assertions open to me a vast field  
for thought."

"Spirit—Man on earth, makes a God out of  
those causes whose effects he either admires or  
dreads. You look upon the earth and the  
brilliant orbs that deck the firmament, as the  
effect of some cause, and you blindly ascribe  
that to an Infinite God. Effects have a beau-  
tiful magnetic connection with their causes. The  
mechanic who builds the engine, imparts to it  
certain elements that forever stamp him as the  
builder thereof. Between all causes and effects  
there is a certain magnetic connection, which  
the advanced spirits can traverse. You on  
earth, in the primary stage of existence, ascribe  
to the cause of certain effects God-like attrib-  
utes. Now, the lightning flashes, the thun-  
der rolls through the sky like the noise of a can-  
non, and the pattering rain-drops fall, and then  
to complete the display, there appears a beau-  
tiful rainbow, arching the entire heavens! You,  
the children of earth, ascribed the cause thereof  
to a God. None but a God could cause the  
lightnings to flash, the thunders to roar, the  
clouds to send forth the rain, and then project  
a beautiful rainbow in the heavens!"

"Lucretia—Do you assert that those things  
are not accomplished through the instrumentality  
of God? Didn't God cause these various phe-  
nomena?"

"Spirit—Many things are yet for you to learn.  
You are a mere child now; your mind is  
grasping, your aspirations towering, and you  
will progress rapidly. As you advance in  
knowledge, as you progress from sphere to  
sphere, you will find individualized  
Intelligences behind all things, the nature of  
which you can understand, while you will erro-  
neously ascribe a God to the causes of those  
effects which you can not see or comprehend."

"Lucretia—You seem to do away with a God  
altogether. You recognize no supervising in-  
telligence."

"Spirit—I am simply making assertions as to  
what I know. I am not speculating at all. I  
have been in the higher spheres for many years.  
I have never seen God, and never expect to. I  
have known many, who have searched for  
him, who have traveled millions of miles,  
learned the language of distant worlds, con-  
versed with the wise of other spheres, yet they  
have never found the God after whom you are  
searching."

"Lucretia—But is prayer useless? Why does  
man feel such an instinctive desire to pray, if  
no God?"

"Spirit—Prayer is not useless; it has its ef-  
fects. He who reverences any being that is  
pure and good, even if such is wholly imagi-  
nary, will be made better thereby. Man becomes  
like his thoughts. When the soul is going out  
in prayer, the thoughts and wishes of the heart  
for a season are pure, and the soul is made bet-  
ter thereby."

"Lucretia—But no prayers are answered."

"Spirit—Of course not directly. The pure  
prayer is answered only from the effects of the  
pure thoughts and wishes that go forth with it."

"Lucretia—Then prayers are not altogether  
useless?"

"Spirit—Not by any means. Prayer is only  
the aspirations of the soul, and when pure, re-  
sult in elevating all the feelings. But the pray-  
ers of the Chaldeans of two opposing armies,  
that victory may crown the respective invading  
forces, only find a mocking response from those  
in the higher spheres that hear them. To those  
who find relief in prayer, in public or in the  
closet, I would utter no word of condemnation,  
but rather encouragement, for in those prayers,  
glisten the aspirations of the soul, and spirits  
seeing them, judge therefrom your real worth.  
To the children of earth I would say, be patient  
with the wait in this search, and he will pic-  
ture your true destiny, inspire you with purer  
and holier resolves, and make you better pre-  
pared to battle with the trials of life, and I be-  
lieve that all who closely follow the thoughts as  
given from week to week, will wish at their  
conclusion, that the position assumed may be  
true, for the true destiny of man will be un-  
veiled therein."

To be continued.

## Letter from G. B. Richmond.

"ANDREW JACKSON DAVIS DECLARES HIM-  
SELF NO L'VOER A MEDICUM.—Mr. Andrew  
Jackson Davis, the great Spiritualist, has fallen  
from grace and the high repute in which the  
Spiritual brethren held him. He has, according  
to their view, 'gone back' on them, and could  
they do less than 'get back' at him? In the  
Spiritual Monthly they pronounce his recantation,  
speaking in 'colored language' of his recantation.  
With much magnanimity they say: 'What mo-  
tives prompted him to do this we are not able  
to judge, and do not mean to misjudge.'"

We clip the above from the Detroit Weekly  
Free Press of Jan. 31st, 1871. I do not think it  
would have got into the Press without some  
foundation. Whatever the facts may be, I think  
all readers of the JOURNAL should know them.  
Very truly yours,

G. B. RICHMOND.

I see by an article published in a late number  
of the Chicago Republican, that A. J. Davis is  
second of a recantation of his belief in Spiritu-  
alism, or, in a most important phase, spirit  
communication. You will oblige me and others  
by giving any information in your possession  
concerning the facts in the JOURNAL, and as to  
what is referred to as the "nine errors."

Yours truly,

O. W. BARNARD.

MANTENO, ILL., Feb. 7th, 1871.

REMARK.—Our opinion in regard to the po-  
sition occupied by Mr. Davis might agree or  
disagree with the conclusions of others who  
read Mr. Davis' books.

Mr. Davis is abundantly contented to speak  
for himself. Our columns are open to him. His  
books are upon our shelves, and for sale to all  
who wish to purchase. The book from which  
Mr. Powell has drawn his conclusions, and got  
up such a glorification by the devotees of old  
Theology through the religious and secular  
press, is known as the "FOUNTAIN," and we will  
send it by mail, post-paid, to any one who will  
send us ONE DOLLAR AND SIXTEEN CENTS.

We are glad to know that old Theology is so  
elated, and we will say to our friends, that it  
matters not whether the statement be true or  
false, that Mr. Davis denies spirit agency in  
writing his books. Spirit communication is an es-  
tablished fact. The two worlds are daily becom-  
ing more and more closely interblended. Me-  
diums are rapidly multiplying. The signs prom-  
ised by that great medium, the Nazarene, as  
well as through Mr. Davis in his first book—  
"Nature's Divine Revelations," are almost in-  
finite in variety.

Thank God and angels, the world-be-AMERICAN  
ASSOCIATION OF SPIRITUALISTS AND STATE  
ORGANIZATIONS are powerless. Neither can  
put the thumb screw upon A. J. Davis, or any  
other one, to compel him or them to acquies-  
cence in imposed creeds or dogmas. Freedom of  
speech, and freedom of the press, is a glorious  
privilege we know well how to appreciate.

We know no leader in Spiritualism. The  
motto of the RELIGIO-PHILOSOPHICAL JOURNAL is,  
"Truth weers no mask, bows at no human  
shrine, seeks neither place nor applause; she  
only asks a hearing."

Give Brother Davis a hearing, and you will  
doubtless find, as you do in the books of all  
other authors, precious grains of truth—aye,  
more, many, very many, among a mass of rub-  
bish and inconsistencies.

If Brother Davis's investigation, by and  
through the varied avenues that the present pe-  
riod affords, and elicits to preconceived opinions  
expressed in his books, however often they may  
have been proven by facts to be erroneous, he  
will still fill his proper place, and verify that  
truth which he has so often uttered,—that the  
age of Daffling leaders,—aye, more, the age of  
leaders has passed.

Then what of it? The report goes out every  
now and then, that a Dr. Randolph, Rev. H.  
Melville Fay, Revs. Loveland and Leland,  
Prof. McQueen, or some other titled individ-  
ual has renounced Spiritualism, or denounced  
physical manifestations, or said a still more silly  
thing, which is contrary to every investiga-  
tor's experience, viz., that wise spirits are with-  
drawing from their communion with mortals,  
because, forsooth, some people can not appre-  
ciate spirit communication only as prompted by  
their love for gain,—a love for finding lost treas-  
ures, minerals, &c., &c.

These Reverend and Professor's recanta-  
tions delight the credulous devotees of ignorance  
and prejudice, and we hope, sometimes, awak-  
en a new spirit of inquiry among the liberal-  
minded people.—Ed. JOURNAL.

## Our Subscribers

Again receive our thanks for past favors.  
Those who owe us, will please remember, that  
not less than five hundred and fifty dollars per  
week is required to defray current expenses;  
hence, the necessity of promptness on the part  
of friends who would sustain an independent  
JOURNAL.

—J. W. Peters, of Portland, Oregon, thinks that  
a good lecturer and test medium would do well  
there.

## Legislation Against Spiritualism.

In our last week's issue, we published an ar-  
ticle by Dr. Diamond C. Duke, entitled "Chi-  
cago Medical Society," at the conclusion of  
which, was a paragraph testing the preserva-  
tion of the paper, in view of a Remonstrance,  
which would be published in this number of  
the JOURNAL, to be cut out and pasted upon a  
sheet of writing-paper, to be signed, and for-  
warded to some member of the Legislature,  
now in session at Springfield, Illinois.

Since that number was published, we have  
received numerous requests from people in  
Michigan, to publish a like copy, suited for that  
State, as a similar movement is being made by  
the Legislature of that State, now in session  
at Lansing.

It is undoubtedly true, that the opponents of  
all the reforms of the day, are clubbing together  
to procure such legislation as shall most ef-  
fectually crush them out. By a little persecution  
here, a little there, and a good deal more in  
some other direction, they hope to most effec-  
tually accomplish their object.

It behooves every reformer to be on the  
alert. Through the supineness of reformers in  
all schools, the matter of legislation of the class  
now contemplated in this State, was allowed to  
go by default, in the States of Ohio and Wis-  
consin.

It is said by some, that the law will remain  
a dead letter if passed. That has not been the  
experience of several well-known and efficient  
doctors in Wisconsin. Already, a number have  
been fined and imprisoned under such a law.  
There is no class of men so vindictive, or so  
ward-bound, as doctors when interest is at stake,  
and who can say that even they may not unite  
to persecute some poor healing medium, or some  
other follower of the Nazarene, and devout be-  
liever, to whom promises were made, that even  
greater things should be done, than we've done  
by him.

We most respectfully, but urgently recom-  
mend, that every subscriber cut out the printed  
protest, to be found on the 8th page of this  
number of the JOURNAL, and paste it upon a  
half-sheet of paper, sign it, and get every neigh-  
bor you can to sign it, and send it to some  
member of the Legislature at Springfield, Illi-  
nois, with a request that he introduce it into  
the House or Senate, and cause the same to be  
read and referred to the appropriate Committee  
without delay.

If you don't get a single soul but yourself to  
sign it, send it on. But be not fearful of re-  
sults. Ten or twenty can be found in every  
neighborhood. All that is required for perfect  
success is a fair trial.—P. T. RICHMOND.

## The Wonders of Mediumship.

Testimonies of Spirit Power.

Mrs. A. H. ROBINSON.—The effect of some  
of your prescriptions in my case has been some-  
what peculiar, and different from what I expected.  
My health has not been materially benefited,  
but my mediumship has been wonderfully  
developed in the short space of time, since I  
have been using your magnetized paper, and in a  
directly unlooked for, I have all my life  
been quite mediumistic,—subject to seeing vi-  
sions and symbols,—and have exercised consid-  
erable healing power, but the phase developed  
since using your prescription is perceiving  
spirits, and answering mental questions, which  
I am enabled to answer as readily as if pro-  
pounded orally; and through me have been given  
some good facts as I have witnessed  
through the best mediums.

I feel that the influence developed will restore  
my health, and I will need no further treatment  
from you, unless it should be another magnetized  
paper, to assist me in my development. I have  
been influenced by a Negro, representing him-  
self as very lame in one leg, who is very jovial  
and comical. He takes great pride in being  
called "Doctor," says he can cure me, and his  
influence is certainly very intriguing, and while  
he influences me to believe the Negro  
character to perfection, I feel that he is more  
than an ordinary spirit, and a most powerful  
magnetizer, and I believe he will accomplish  
all he says he will, but if you should feel that I  
ought to have another prescription, you may  
send it and I will receive your favor.

I do not know whether or not you claim any  
developing power, but as such has been the ef-  
fect in my case, I thought I would report the  
same to you.

Yours for humanity,

E. M. HENDRICKS, M. D.

St. Vernon, Mo., Feb. 13, 1871.

REMARK.—Mr. Biles, a spirit who belongs to  
the circle controlling Mrs. Robinson, has most  
wonderful powers for developing mediums.  
Through the positive and negative forces im-  
parted to the paper, the healing spirit referred to,  
is doubtless brought in rapport with the  
sick man to cure him.

FROM A MOTHER.

Mrs. A. H. ROBINSON.—Yours of January  
20th is duly received. I thank God and take  
counsel for my daughter is surely getting bet-  
ter. Her nervous, which heretofore caused  
her such intense suffering, now produces  
no pain. We now have full confidence in  
you, both as a lady, and a friend to suffering  
humanity. May God ever bless you, and  
the good angels direct and aid you in the  
truth and love of our Creator, is my prayer.  
Please write soon.

Respectfully, in love,

Mrs. S. H. STARK.

Hudsonville, Ill., Feb. 5th, 1871.

## Letter of Fellowship.

The RELIGIO-PHILOSOPHICAL SOCIETY, on the  
10th inst., granted a Letter of Fellowship and  
ordination to Sister L. V. Tappan, of Washing-  
ton City, D. C., constituting her a "regular  
minister of the gospel," which legally clothes  
her with all the powers and privileges for sol-  
iciting marriage, and other purposes,  
possessed by "ministers of the gospel" of the  
most popular churches in America.

Letters of Fellowship are granted to all ac-  
tively engaged in Spiritualism, in good standing,  
on application to said society.

Address S. S. JONES, President, care of this  
office.







**A sound faith is the best divinity, a good conscience the best law, and temperance the best physic.**







